

JOURNAL OF THE BRITISH SOCIETY OF DOWSERS

Vol. XIV No. 101



SEPTEMBER, 1958

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NOTICES

Members are reminded that subscriptions for the year 1958/59, namely £1 10s. for home members and £1 for members overseas, were due on July 1st.

Members are also reminded of the existence of the Endowment Fund, to which any contribution, however small, will be welcome.

* * * * *

An association has been formed in Southern Ireland with the name of "The Irish Divining Research Association." Brigadier the Baron de Robeck is the Chairman and Miss S. N. Frost, the Treasurer and Secretary. The inaugural meeting is to be held at Naas, Co. Kildare, on Tuesday, September 16th.

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The Editor is grateful to all those who have been good enough to send him extracts from papers and journals, most of which are mentioned under "Notes and News." Such extracts will always be welcome.

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The Editor would be obliged if anyone having a copy of the journal for June, 1953, No. 80, which he does not require would send it to him.

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The Title Page and Contents of Volume XIII of the Journal can be obtained gratis from the Editor on application.

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Members taking books from the Library are requested to return them within a month or to ask for an extension.

In making payment for postage of books, or for other purposes, in stamps, it is requested that values higher than 4d. should not be sent.

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Six free copies of the *Journal* will be given, on request, to writers of articles in it, in addition to the usual copy.

The price of the *Journal* to non-members is now 6s. post free.
The price to members of new journals in excess of the free numbers is 4s., and of back numbers 2s.

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The Society's badges can be obtained from the Assistant Secretary for 1s. 3d. post free.

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Contributions for the *Journal*, preferably in typescript, should be sent to the Editor at least seven weeks before the first day of March, June, September and December, if they are to appear in the respective *Journals* for those months.

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Communications for the Editor, and inquiries, should be sent to Colonel A. H. Bell, York House, Portugal Street, London, W.C.2.

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SUMMER MEETING, 1958

Thanks to Major C. A. Pogson, who made the arrangements, and to the weather, which was unusually gracious, a most enjoyable field meeting was held at Chiddingstone Castle on Wednesday, July 8th.

The picturesque village of Chiddingstone, with the remarkable geological feature to which it owes its name, together with the thirteenth-century church and the castle, are situated in unspoilt country of great beauty and form in themselves attractive objects of much interest.

The castle, now owned by Mr. Denys F. Bower, contains a collection of fine pictures and other works of art—Buddhist, Japanese and ancient Egyptian, also unique relics of the Royal Stuart family, and documents of that period. Until twenty years ago the property had belonged, since the early sixteenth century, to the family of Streatfeild, relics of which in the shape of monuments and hatchments can be seen inside the church, and of family vaults in the churchyard outside.

Several members and their friends took advantage of the glorious weather to arrive in the morning, but at 2 p.m. there was a general assembly of some forty people outside the main doors of the castle, when Major Pogson gave a short address about the history of the place. He then referred to certain possible dowsing objectives, such as a passage between the castle and the church about 250 yards away, prehistoric remains and the inevitable buried treasure. Pegs were then issued to members to mark any likely indications they might discover.

After tea at 4.30 inside the castle, a discussion was held by those who had planted pegs, and notes were taken of three pegs with a view to the investigation of the spots by digging when the opportunity arrives.

It may safely be said that everyone enjoyed the few hours they spent in this beautiful corner of Kent, only approachable by narrow lanes and not yet desecrated by modern building, and we are grateful to Major Pogson for suggesting such a suitable place, and for his conduct of the operations.

We must too express our thanks to Major Laurence Keir who, together with another friend, is looking after the castle during the owner's enforced absence, for his courtesy in allowing members to go over the house at their leisure and giving them access to the cellars for dowsing purposes, and also for arranging the excellent tea.

ASSOCIATION OF MEDICAL RADIESTHETIC PRACTITIONERS

For some time now the need has been felt for an association of qualified unorthodox practitioners, who use Radiesthesia in addition to the ordinary methods of diagnosis in their work.

It has been realised that there is a possibility of a situation arising in Great Britain similar to that existing in other parts of Europe, where thousands of persons with no training in any branch of medicine whatsoever, have taken up and are practising some form of Medical Radiesthesia. Whilst undoubtedly many are both sincere and competent, the attendant dangers of this kind of activity in a professional capacity is obvious. With this in mind a new association has just been incorporated, the Founder-Members consisting of certain Medical-Radiesthetists of repute, together with members of the following associations who are also Radiesthetists :—

- (a) The British Naturopathic Association
- (b) The Register of Osteopaths
- (c) The National Institute of Medical Herbalists

All these three associations demand the highest standards possible both in training and practice as a prerequisite for membership. It has therefore been decided that membership of the new Radiesthesia Association shall only be open to members of these three existing bodies, so as to ensure that their use of Radiesthesia in diagnosis shall only be on a background of proper training in the basic sciences and natural therapeutics. The association wishes to emphasise that its policy is in no way antagonistic to any other groups or associations already in existence; on the contrary it looks forward to the utmost co-operation with all, who like itself are working to enhance the reputation and advance the knowledge of medical Radiesthesia. Conscious also of the need for international co-operation, affiliation to U.M.R.A. has been decided on.

The name of the association is The Radiesthesia Research Society and further announcements will be made about its activities, etc., from time to time. Inquiries re membership may be addressed to the Hon. Secretary, Thomas G. Dummer, N.D., D.O., M.B.N.A., M.N.I.M.H., 45 Beauchamp Place, Knightsbridge, London, S.W.3.

RADIONICS

GENERAL CONSIDERATIONS

*A lecture delivered to the Medical Society for the Study of Radiesthesia
on June 25th, 1958*

BY LUCIAN LANDAU

If I described to you Radionics as a method of diagnosis and treatment of disease, a method that does not appear to make any sense at all, the statement would be, broadly speaking, true. It would also, however, be incomplete, for what does not make any sense to one person, may appear quite reasonable to another, so I must clarify this point by adding that the whole subject of Radionics certainly does not appear sensible to anyone who can be described as an orthodox physician, biologist, or a physicist. This statement is also an incomplete one, for the term "orthodox," in common with the Standard Oxford Dictionary, I apply to one holding currently accepted opinions, and we know that these people can be divided roughly into two groups: those who are prepared to change their opinions more or less readily, and those who will hold on to them like grim death in the face of strong evidence pointing to their being wrong. The views of the second group not being of much interest or value, let us consider why Radionics does not make sense to the first group, as we very briefly survey this curious subject from its inception to the present day.

As I said at the beginning, Radionics is a method of diagnosis and treatment of disease, and it will be convenient to deal with these two parts separately, taking diagnosis first.

Although Paracelsus, in the 16th century, claimed to be able correctly to identify a disease from a drop of the patient's blood, it would be rational to regard the late Dr. Albert Abrams as the founder of what we now call Radionics. Dr. Abrams introduced his novel system of diagnosis in 1916, and, in doing so, caused a considerable stir in medical circles. The new procedure constituted such a complete departure from accepted practice, that it was bound to bring about enthusiastic support from some, and violent opposition from other members of the profession. As was to be expected, the supporters were few, and the opponents—many. The inevitable question was asked: "How does it work?"

And no wonder, for Dr. Abrams's system was, briefly, as follows:—

A small specimen of the patient's blood, for example, a drop of it, absorbed in a piece of blotting paper, was placed in a specially constructed holder which was connected by means of a flexible wire to a bank of several 1000 ohm resistors, variable in steps of 100 ohms, and connected in series. The other end of this resistor

chain was connected to a flat electrode, which was held in contact with the forehead of a normal healthy person, referred to as "the Subject." The actual diagnosis was carried out by the doctor percussing several selected areas of the Subject's abdomen, adjusting the variable resistors to values said to be associated with various diseases. Thus the doctor would adjust the resistors to a setting indicating, for example, malaria, and percuss the appropriate area on the abdomen of the Subject, who, during this process, had to stand facing west. If, on percussion, a resonant note was obtained, the patient was not suffering from malaria. If, on the other hand, the note was dull, it signified the presence of this disease.

To a practitioner, trained to arrive at the correct diagnosis by exercising his knowledge, skill and experience in interpreting the symptoms of the patient, this new method seemed more like magic than medicine. What was the sense of percussing the body of a healthy person? What was the purpose of variable electrical resistors, when there was no electric current flowing through them? What was the point in associating a disease with a meaningless number, indicating the setting of these resistors? If the whole diagnostic procedure seemed absurd, it certainly threatened to simplify the task, as its accuracy appeared to be uncanny.

If Dr. Abrams's method of diagnosis was a difficult one for the medical profession to accept, the theoretical background provided by him did not help to make the position any easier. He put forward a complex hypothesis that every molecule emitted a radiation of a definite frequency. For example, molecules of diseased tissues emitted a radiation different from those of healthy tissues. Various bacteria and viruses, all emitted characteristic radiation, which it was possible to identify. According to Dr. Abrams, a blood specimen of a patient also radiated energy of a frequency, or frequencies, corresponding to the disease, or diseases, from which the patient was suffering. This energy travelled along the wires, was selectively filtered by his bank of adjustable resistors, and finally reached the body of the Subject, bringing about the changes in his abdominal wall, detected by the practitioner whilst percussing. Thus it was sufficient simply to have a blood specimen, to arrive at the correct diagnosis; the physical presence of the patient was unnecessary.

This explanation was not good enough. There was really no evidence that the alleged radiation existed. It seemed highly improbable that, if the blood specimen did radiate some form of energy, this energy would flow along the wire attached to the specimen holder. The selection of a definite frequency by a bank of adjustable resistors did not seem right, even if, as subsequently suggested, they did work as variable inductances. Worse still, different settings of these, adding up to the same value, produced different results. My own view is that Dr. Abrams's effort to

provide a scientific foundation for his work did much more harm than good, for whilst it was difficult to deny the facts, it was comparatively easy to dispose of the supporting argument.

However, a considerable number of practitioners in the United States and elsewhere took up Dr. Abrams's method, having been impressed by the results obtained by him. A few of them failed, but many succeeded to such an extent, that they gave up all conventional methods of diagnosis, and many of their patients had good reason to be grateful for their courage in making such a radical departure from what was generally regarded as not only right, but also respectable.

One of the practitioners who took up Dr. Abrams's work in Gt. Britain was Dr. W. E. Boyd, of Glasgow. Being unable wholly to accept Dr. Abrams's explanations, he himself started experimenting, on the assumption that the resisters of Dr. Abrams's must have been functioning as inductances. He accordingly constructed an apparatus which he called the Emanometer, and which comprised a blood specimen holder, rather different from that used by Dr. Abrams, an adjustable inductance and a variable condenser, all connected in series, and finally linked up with the Subject, who was percussed in the usual way. In addition, Dr. Boyd found it necessary to screen the whole instrument and the Subject with an earthed copper mesh. Without such screening he was unable to obtain consistent results.

In 1924, the year in which Dr. Abrams died, a small investigating committee was formed in Britain, under the chairmanship of the late Lord Horder, for the purpose of enquiring into the reality of what was then generally known as the Electronic Reactions of Abrams. This committee consisted of another physician and three physicists. They were later assisted by Dr. Eric Dingwall, then a research officer of the Society for Psychological Research, whose task was to ensure that no trickery was employed by Dr. Boyd, for it was he who offered to demonstrate his technique to the committee.

Several simple tests were devised and carried out with conspicuous success, and the committee duly presented their report to the Royal Society of Medicine on the 16th January, 1925. The details of this report are generally known, having appeared in print more than once. The three physicists were very impressed with what they witnessed, and Dr. Dingwall had formed a high opinion of Dr. Boyd. Lord Horder, who did not appear to regard Dr. Abrams in a favourable light, obviously had a considerable respect for Dr. Boyd's work. Of the Emanometer Lord Horder said: "... naturally he (Dr. Boyd) constructed his own inductance on scientific lines," and later: "It is commonly but erroneously supposed that the instrument of Boyd is no more than a minor variation on that of Abrams, whereas it appears actually to be a design *de novo* based on a different conception of the phenomena involved."

The members of the committee were in no doubt about the reality of what they had seen, and expressed themselves in these words: "... certain substances, when placed in proper relation to the emanometer of Boyd, produce, beyond any reasonable doubt, changes in the abdominal wall of 'the subject' of a kind which may be detected by percussion." The committee have been criticised for not pursuing their work further, and for not investigating Dr. Abrams's claims fully, but their findings have never been challenged.

And yet the truth is that neither Lord Horder, nor any of the other members of his committee, had the haziest idea of what it was all about. The physicists were looking for some new form of energy, Dr. Dingwall was looking for fraud, the physicians were looking on. Not one of them had a clue to the phenomenon they were supposed to be investigating. In fact the members of the committee had been singularly ill-chosen for the task, and Dr. Dingwall was probably the only one of them who might have discovered the truth; the others did not have a sporting chance.

And the truth was, that the committee had witnessed a very good demonstration of dowsing, or divination, no more and no less. But it was dowsing unintentionally camouflaged, and camouflaged so well, that even its discoverer failed to perceive its usually unmistakable characteristics. Dr. Abrams's resistors, Dr. Boyd's inductances and his careful screening, were equally functionless as such. Nothing of any significance emanated from the specimens, and no energy travelled along the wires connecting the apparatus to the Subject. Once these (to some people unpalatable) facts are squarely faced, certain inexplicable features of Dr. Abrams's discoveries become reasonably comprehensible, particularly to those who are familiar with the basic principles of dowsing, and who do not like to pull over their own eyes the wool of unwarranted assumptions.

Viewed in this light, the percussor becomes the dowser, and the Subject—his dowsing instrument. The fallacy of the Horder Committee's main conclusion can clearly be seen: the changes do not take place in the abdominal wall of the Subject, but in the hands of the percussor. For this reason, at the close of his life, Dr. Abrams was able to replace the Subject with a metal cylinder, and Dr. W. J. McRoberts—with his tactile detector. But no one had ever succeeded in eliminating the operator, for you cannot have dowsing without a dowser.

One may wonder why Dr. Abrams and his followers were so successful with the use of a human subject as their dowsing device, but it must be remembered that they were all medical men, and therefore could accept the process of abdominal percussion as a part of a diagnostic procedure. The dowser must like his instrument, he must have faith in its efficiency, and, for best results, he must believe that he understands how his instrument

works. There is no particular significance in the fact that Dr. Abrams had to have his Subject facing west, and in the way in which he gradually developed his technique; this is how the dowser's mind usually behaves in similar circumstances. Dr. Boyd's mind could accept his Emanometer principle, so the instrument worked with him. His screening was, to him, a logical necessity, so he had to have it.

Psychic subjects do not like to submit themselves to any kind of investigation. This dislike is notorious, and dowsers are no exception to this rule. Therefore, it is not surprising that the idea of undergoing tests was repugnant to Dr. Abrams, Dr. Boyd and their followers. Had the supposed changes in the abdominal wall of the subject been real, the percussors would have a different kind of confidence in their work, and tests would not worry them, just as tests do not worry those who demonstrate physical phenomena of the more usual kind.

It is important to realise that Dr. Abrams's variable resistors, with their studs and numbers, were simply the means through which the part of his mind that did the dowsing could express itself. The code that he originated for this purpose was only a code; no more than a code. Dummy knobs and studs would have been equally effective, provided the operator believed that the electrical components, which he regarded as essential, were there.

I have dealt with Dr. Abrams and his work at some length, for he was, without a doubt, the originator of instrument-assisted divination of disease, now a part of a system often described as Radionics. Contemporary exponents of this work tend to regard Dr. Abrams's method as rather out of date. Indeed, his original apparatus now looks not unlike a museum piece. Nevertheless, this is no justification for believing that the latest Radionic diagnostic equipment represents any real advancement over the instruments of Dr. Abrams. We must bear in mind that the essence of all these devices, irrespective of the makers' claims, is the provision of facilities for selecting numerical sequences out of groups of numbers, these sequences indicating in a purely arbitrary code the looked-for disease and its location. Whether the selecting components take the form of old-fashioned studs, or modern dials, makes no difference to the final result, or the speed with which it can be reached, except in so far as the fulfilment of one of the requirements for successful divination is concerned, namely, the operator may like plastic knobs and dials, and dislike clumsy stud selectors and studs, but, naturally, in some cases the opposite may apply.

Generally speaking, physicists regard Radionic diagnostic apparatus as completely nonsensical, and this is undoubtedly correct, if we choose to look upon these things as purely physical instruments. Knowledge seldom enters into the design of these

devices, the originator usually being guided to a very great extent by the level of his mind that operates when dowsing, and which, for the sake of simplicity, I shall call the Dowsing Mind. There is nothing easier, when constructing a new Radionic diagnostic apparatus, than to be fooled by one's own Dowsing Mind. There is nothing more difficult than to avoid being so fooled, unless one really understands what takes place when such an apparatus is being operated. And so we find adjustable magnets, tunable inductances, variable resistors, and a host of other gadgets, including even thermionic valves, all performing no function other than pleasing the designer, whose idea about the purpose of these components will not bear serious examination.

Not infrequently one is asked the difficult question concerning the relative merits of conventional and Radionic diagnoses. Only too often the tendency is to regard the two as entirely incompatible approaches to the discovery of the truth about the patient's condition. It would be foolish in the extreme to underestimate the value of the impressive array of diagnostic aids, available to the physician to-day. Some of these need expert interpretation, but many are simple and exceedingly reliable. Yet we know that in certain cases they may all fail, and a Radionic analysis may reveal the true nature of the disease. There may be several reasons for the failure of the normal diagnostic methods. For example, a small tumour in the pelvic region may be extremely difficult to discover, without surgical intervention, and may even then be missed; the disease may be at so early a stage that the usual clinical symptoms are still absent; or the symptoms of a serious disease may be masked by the effects of another, less serious condition. A success of the Dowsing Mind in such circumstances may be very impressive, but one must look at these things critically, and, above all, one must not take it for granted that the Dowsing Mind is active only when Radionic or Radiesthetic devices are employed. On the contrary, it frequently, if inconspicuously, plays a vital part in conventional diagnosis, its activity taking the form of hunches, or intuitive guesses, usually unrecognised as having any connection with the Dowsing Mind. The use of a Radionic instrument allows the Dowsing Mind to work more freely by removing, up to a point, the interference of the conscious mind, but it would be incorrect to assume that the Dowsing Mind can be infallible under any conditions. The main trouble is that the Dowsing Mind will all too readily provide answers to questions it cannot even understand. It will then usually give a series of negative answers, followed by one or two affirmative ones, or vice versa, this pattern reflecting no more than a childish decision that it is time to change the tune. Perhaps we should not blame the Dowsing Mind for this behaviour, which is the result of our failure to appreciate how it works, and also our failure to give it an opportunity to say "I do not know."

Indeed, I have never seen a Radionic diagnostic instrument with a dial setting meaning "I do not know," although at least one maker of commercially available equipment freely admits that his instruments are but material aids to the minds of the users.

It could be argued that, given this opportunity, the Dowsing Mind might frequently evade doing the work demanded of it. But if a particular Dowsing Mind is this way inclined, it would be better for it to give up this work, rather than mislead all concerned.

I said that the use of a Radionic diagnostic instrument restricts the interference of the conscious mind, but we must remember that this interference is never completely removed, and can manifest itself in a variety of ways, for example, as a frequent diagnosis of some form of poisoning, which may in fact be a very unusual condition, but about which the diagnostician holds rather strong, if erroneous, views.

In addition the results can frequently be affected by the conscious mind of an onlooker, and, with certain individuals, this effect can form the basis of a most remarkable demonstration of telepathy. For this reason it is generally desirable that the Radionic diagnostician should work alone, unless his technique makes the presence of another person essential, as, for example, in the method of Dr. Abrams.

I have drawn your attention to some of the weaknesses of the Radionic approach to diagnosis, and would add that, whilst Radionic instruments appear to be giving consistently reliable results in the hands of certain gifted individuals, such individuals are very few indeed, and, on the whole, the Radionic system of diagnosis ought to be reserved for those special cases in which the results obtained by conventional procedure do not appear entirely free from doubt.

Because we are accustomed to associate perception with some physical organ, the functioning of the Dowsing Mind appears strange, and even astonishing, to some of us. But we must, nevertheless, try and remember that the Dowsing Mind is not endowed by nature with specialised knowledge, and it cannot be expected to diagnose reliably a condition about which it knows nothing, or almost nothing. It follows that thorough and up-to-date knowledge of medicine is to be expected from everyone practising Radionic diagnosis. Without such knowledge the results are bound to suffer to a greater or lesser degree. Incidentally, it is of interest to note that the Dowsing Mind appears to have a better access to our store of memory than the conscious mind, and this can be a very helpful feature.

Turning now to the subject of Radionic treatment, I would like to make it clear that I do not regard the Oscilloclast of Dr. Abrams as a Radionic instrument, for Radionic treatment, as generally understood, is a distant treatment, the therapist having

no physical contact with the patient. To be a little more explicit, in Radionic therapy it is the patient's specimen, usually of blood or hair, that is subjected to treatment, which may be quite complicated, or very simple, but is never devoid of some outwardly absurd characteristic.

Numerous questions concerning this practice are frequently being asked. How is it done? Does it really work? How does it work? What diseases can be successfully treated? Are some of the treatment instruments better than others? And so on. I shall endeavour to answer some of these as simply and clearly as I can.

Radionic therapy is not a science. On the contrary, it is a field where ignorance reigns supreme. It is therefore not surprising that the treatment instruments used have virtually no fundamental common features. I have heard some of them described as "nonsense boxes," and others as the products of "imagination gone wrong." A few of them show a glimmer of an idea. For example, one popular type of instrument has on its front panel nine dials, each marked with eleven equally spaced calibrations, numbered from 0 to 10. In the centre of each dial is a rotatably mounted knob with a pointer, which can be set against any number on the dial. In use, these knobs are adjusted to various numerical combinations, which form a code, indicating various organs of the body and diseases, a code that is also used with a diagnostic instrument of the same make. The knobs operate adjustable devices, which are connected together by wires, but which appear to be completely redundant. The instrument also incorporates a vertical bar magnet, which can be rotated around its vertical axis; an arrangement that does not seem to serve any useful purpose. On the top of the instrument, which is housed in a box about 8in. high, 9in. wide and 5in. deep, are two metal plates, on one of which the specimen of the patient is placed. These plates are connected to two ends of a small coil fitted with an adjustable screw core, which is carefully set by the makers, with the aid of a dowsing device. I gather that the intention is to tune these coils to some particular and critical frequency, and I can only say that the method used fails to achieve this aim. However, this instrument does show an idea behind its construction, namely, the combination of dials used in it is the same as that incorporated in the diagnostic instrument, and so the same code is used in diagnosis and treatment.

Another instrument that I have seen has a number of metal plates on top, so that it can be used for treating several specimens at the same time. Below each plate is mounted a variable resistor of the type commonly used in wireless receivers. The instrument incorporates several more of these resistors, mounted lower down on the front panel, and connected in series, also an ammeter and a battery. In use, the bank of variable resistors, the battery, and

the ammeter, are first connected in series. The specimen of the patient is placed on one of the plates, and the variable resistors are adjusted, one after another, with the aid of a dowsing device. When all are so set, the current flowing through the circuit is noted. Next, the variable resistor mounted below the specimen holding plate, is connected in the place of the bank of variable resistors, and adjusted to give the same current reading as that previously obtained. This, in fact, means that the resistor has been adjusted so that its electrical resistance is now equal to the total resistance of the several variable resistors previously connected in circuit. The next specimen is then handled in a similar manner. It will be obvious that this procedure, whatever idea may lie behind it, is rather absurd, for the same total resistance of the resistors connected in series can be obtained with a very large number of different individual settings.

Some practitioners do not use any instruments for treatment. Having completed their diagnosis, which is expressed in a numerical code in the usual manner, they simply write these numbers on a slip of paper and put this in an envelope together with the specimen. This must surely be the most economical form of treatment yet invented.

As the users of these three, and many other methods, all claim more or less equally satisfactory results, it is reasonable to assume that the treatment instruments, as such, do not play an important part in Radionic therapy, and so it would be unprofitable to attempt a detailed description of the numerous other commercially produced and home-made contrivances.

The treatment often includes the use of drugs, frequently in the form of homoeopathic remedies. The technique varies, for example, when an instrument with two plates is used, as the one described by me first, the patient's specimen is placed on one plate, and the remedy—on the other. When no instrument is used, the remedy may be simply placed on top of the specimen. Many practitioners do not even use real remedies, but merely slips of paper with the names of the remedies written on them, and, again, one may remark about the extreme financial economy that the method involves.

Undoubtedly, the most important questions are:—Does Radionic therapy work? And, if it does, how does it work? In attempting to answer these, I shall have to voice my opinions and put forward hypotheses; in this case a task neither easy nor simple.

In orthodox therapy it is not difficult to decide whether a particular form of treatment is of value. The effects of antibiotics, sulphonamides, insulin, hormones, vitamins, sedatives, and countless other remedies, can be demonstrated at will, often with dramatic effects. Whilst the value of some drugs may be doubtful, as the results obtained tend to vary with different individuals,

we can still identify cause and effect when we use them. The position in the case of Radionic therapy is rather different; so far, we have no really reliable evidence that any particular condition is reasonably certain to respond to Radionic treatment. I frequently hear about cases of seemingly astounding recovery, for which credit is claimed by a Radionic practitioner. I do not find these cases particularly impressive, as a patient in a critical condition, but not suffering from an incurable disease, is bound to get better, or die, and I still have to be convinced that Radionic treatment improves such patient's chances of recovery. We certainly do not hear enough about those who failed to recover. Cases of advanced malignancy invariably follow the normal course, the Radionic practitioner often being praised by the relatives and friends when the patient appears to rally after a laparotomy. Infectious diseases likewise seem to take no notice of Radionic treatment.

By now some of you may begin to doubt whether I shall say anything favourable about Radionic therapy. Whilst such evidence as I have seen could not be regarded as conclusive, nevertheless, I have formed the opinion that Radionic treatment can be of value in certain cases of stress diseases, and diseases with an obvious psychological factor in their aetiology. As you well know, a considerable number of ailments will come under these headings. In diagnosing these cases it is often difficult to decide whether the patient's mental condition is the cause, or the outcome of the disease, however, whenever stress origin is suspected, Radionic therapy may prove to be helpful. This brings me to the most difficult question of all:—How does it work? I can answer it only by telling you how I think it works.

Let me start by considering the normal human body. It is, as you all know, an extremely complicated piece of organic mechanism, the structure and the functioning of which we have been studying for more than 2,000 years. There is little doubt that our knowledge of the human body, as such, is very extensive. However, our understanding of how this body functions, in health and in disease, is, I think, rather more superficial than we imagine. The interference of the human mind in the health affairs of the human body, although suspected for a very long time, became the subject of systematic study less than thirty years ago. Unpopular at first, it gradually acquired respectability, and to-day the psychosomatic approach threatens to dominate the whole field of medicine.

But medicine enters when health breaks down, and I want to consider first, very briefly, how the multifarious and complicated processes that go on within a normal healthy human body, are controlled and co-ordinated. We know that, in the last stage, the functioning of the various organs depends on electrical impulses, distributed by the fibres of the autonomic nervous system.

We know where most of these impulses originate. But, for a very long time the tendency has been to regard the whole process as being almost entirely automatic, and not to question who, or what, is responsible for the smooth running of the whole organic apparatus in man, and for maintaining it in good working order.

We know that it is possible to learn to control those bodily actions that are generally regarded as completely involuntary. In other words, we know that it is possible consciously to interfere with the normal functioning of the various organs of the body. This means that the conscious mind, which normally controls the electrical impulses of the central and the peripheral nervous systems, can extend its control to the autonomic nervous system.

We also know that, when a human being performs a certain task for a considerable period of time, at least a part of the process will ultimately come under the control of the unconscious mind, even if a fair degree of skill and attention is involved. For example, the driving of a car, with all that it entails, can, and to a very large extent, frequently does, cease to be a conscious function of the driver's mind.

This picture of the conscious mind, in the first case, taking up the reins of the body from "something" that controls its normal functions, and, in the second case, handing them over to the unconscious mind, is not very satisfactory, to say the least. Somehow it does not ring true. This is a very unscientific observation to make, but I venture to suggest that the subject with which I am now dealing does not fall within the orbit of present-day science, and so I am offering no apologies for my views. In fact, I feel quite at liberty to look for some more satisfactory hypothesis, such as even a vestige of a pattern might suggest. And a pattern can indeed be seen, if we are broadminded enough not to dismiss as utter nonsense some of the teachings of Huna, with which you are, no doubt, familiar.

We are unlikely ever to know what the human mind is, but we are able to observe some of the things that it can do, and the Huna suggestion that the unconscious mind is normally in charge of all bodily functions, does not contradict anything we know about the human mind. On the contrary, it seems a very probable explanation of a number of phenomena closely connected with our main subject. Just how, in the first case, the unconscious mind has learned to perform this complex task, would be futile to speculate. Neither do I propose to discuss the possible mechanism of interaction between the unconscious mind and the nervous system. That such interaction can, and does take place, we know well enough, and this will suffice for the development of my idea.

The basis of this idea is the postulate of a Psycho-sustentive mechanism. According to this, a certain stratum of the unconscious mind regulates, maintains, and co-ordinates all the functions of the human body. Furthermore, this stratum is the

only part of the human mind that can directly affect the functioning of the body. The voluntary actions of the body are then still brought about by the same mechanism, but in response to a conscious directive. If you carefully study your own reactions, you will probably agree that this is a very likely explanation. If we now look upon the conditioned reflex, we shall find that it has become simply the reaction of the unconscious mind, based on memory, and, as such, it is no longer of any particular interest. Viewed in this light, a psycho-somatic disease can be regarded as the result of a failure of the Psycho-sustentive mechanism; a failure of the unconscious mind properly to exercise its control of the bodily functions. There may be numerous causes of such a failure, for example: negligence, preoccupation with another subject, or some more direct interference with the Psycho-sustentive mechanism. A study of psycho-somatic disorders appears to confirm the view that the effects are more likely the result of some relaxation of control, than of a deliberate misdirection. Also, a certain pattern can be observed, which may ultimately help us to form some idea about the structure of the mind. For example, it is clear that there is some association between the functioning of the digestive organs and worry. Worry can be defined as a persistent and repetitive injection by some part of the unconscious mind, into the field of awareness of a problem, usually distorted and exaggerated, and frequently accompanied by visions of imaginary consequences. And so we can conclude that the part of the mind responsible for this action is closely associated with that which normally controls the digestive system.

I mentioned earlier that Radionic therapy may be of value in the treatment of conditions, which, in the light of what I have just said, I can describe as being the result of a Psycho-sustentive breakdown, and we can now consider in what manner the treatment can work.

If the direct cause of a disease is a failure of the Psycho-sustentive control, the essential factor in bringing about a cure must be the restoration of this control. The actual cause of the Psycho-sustentive breakdown itself may be complicated and serious, or simple and quite trivial. Not infrequently all that is necessary to induce the unconscious mind of the patient to get on with its job is to satisfy its desire for attention. It is in these cases that the use of placentas so often produces spectacular results, which can also be obtained by the use of any harmless therapy, kindly and attentively administered. Radionic treatment will come into this category, and will be effective, even if, as not infrequently happens, the diagnosis is wrong, and the treatment, therefore, incorrect.

However, in the case of Radionic therapy, the patient sometimes does not know that he is receiving treatment, and the apparent successes, obtained in such circumstances, call for some special

comments. There are, of course, certain conditions which improve rapidly as soon as all medical treatment ceases ; I have experienced this myself. But I have heard of many cases to which these remarks could not very well apply, and the only explanation that I can think of is the existence of a telepathic link between the therapist and the patient. If we agree that the cause of a certain condition is a failure of the Psycho-sustentive mechanism, then the trouble lies, as I have explained earlier, in the unconscious level of the patient's mind. To effect an improvement, it is, therefore, necessary to influence that level of the patient's mind. Telepathy operates below the level of consciousness, and, although very little is known about this phenomenon, I have reasons to believe that it occurs far more frequently than we think, but that the fact remains unrecognised because the message received seldom reaches the consciousness of the recipient.

In the case of a patient, being treated without his conscious knowledge, we can readily visualise a telepathic link between his unconscious mind and the therapist, directed in the first case possibly with the aid of the patient's specimen, and resulting in the restoration of the Psycho-sustentive action. Because we know virtually nothing about the conditions necessary for successfully establishing a telepathic contact, we can never be certain that our efforts in that direction will bear fruit, and this may well be the main factor accounting for the erratic results generally obtained, notwithstanding the many claims to the contrary.

We know, of course, that in many cases spectacular results can be obtained by hypnotic suggestion, the therapist reaching the subconscious levels of the patient's mind and it is worth noting that the elimination of the conscious activity is, in these cases, absolutely essential. It may, therefore, be on occasions preferable for the patient not to know that he is being treated by Radionic therapy ; indeed, his knowledge of it may well prevent good results being obtained.

If the breakdown of the Psycho-sustentive activity is prolonged, the disease may reach the point of no return, that is, a stage at which the unconscious mind is no longer able simply to retain the control of the body, when the original cause of failure is removed. Orthodox treatment may then result in restoring the patient to the state in which the Psycho-sustentive control can be re-established. This, I think, occurs more often than anyone is likely to imagine.

A Psycho-sustentive breakdown may conceivably be of a more serious nature. The controlling level of the patient's mind may be at a loss as to how to cope with a situation caused by, for example, an organic disease, or lack the knowledge of how to regain control, once it has lost it. A correct diagnosis, backed by the Radionic therapist's sound knowledge of medicine, may then be of great help, even though the practitioner himself may

not realise what is happening. In such circumstances, any drugs, used in the manner described earlier, could be regarded as educational aid of a kind ; I do not think that they ever become anything more than that.

Some Radionic therapists also treat animals and claim great successes in this work. I must confess that, with one possible exception, such evidence as I have seen, has left me unconvinced that anything of significance has occurred. I have seen treated animals recover from severe injuries and diseases, but then, animals sometimes do just that, without any assistance. I have also seen treated animals die under similar conditions, in spite of both, the therapists and the owners saying that an improvement was clearly visible. I could not see that improvement myself.

There is little doubt that the bulk of extravagant claims, about which we frequently hear, is based on evidence collected and analysed in a thoroughly unsatisfactory manner. I have even known of patients being treated for complaints from which they have never suffered, just because the practitioner's diagnosis showed that they did. Needless to say, their recovery was uneventful and complete, and the cases were duly classified as successes.

The need for sensibly conceived and properly conducted research is very great indeed, but, unhappily, there are few people possessing the necessary mental equipment, and also the time, for doing this work. Some three years ago, labouring under the delusion that we possessed a modicum of these essentials, two of my friends, and myself, decided to start experimental work in Radionics, and are still doing it now. It has been a very trying experience, in which the outstanding feature has been the regularity with which our spirits soared to great heights, only to sink into our boots after a short while.

We started by constructing our own diagnostic and treatment instruments, designed without any illusions about the manner in which they could function. Working with human "guinea pigs" and plants, we managed to obtain some interesting results ; we are reasonably certain of this. We had some spectacular recoveries, we contrived to accelerate the germination of seeds, and to influence the growth of plants. However, we realised only too well that the two inevitable and unpredictable variables, the experimenter and the subject, coupled with the fundamentally erratic nature of the phenomena involved, made the likelihood of our obtaining any really valid data extremely slender.

We then turned our attention to the curious form of photographic sensitivity, first mentioned in the March, 1957, issue of *Light*.* We were not certain whether this had anything to do with Radionics, but we knew that it was connected with an unknown characteristic of that mysterious creature, the living

* *Light*, Vol. LXXVII, No. 3430, page 8.

human being. It was an evanescent form of sensitivity, which only very rare individuals could impart to certain selected photographic emulsions by means of a brief physical contact. Emulsions so sensitised became affected in total darkness by "N" rays, discovered by Blondlot*, but the most interesting feature of this sensitivity was its apparent ability to respond to certain thought processes.

The task was an extraordinarily difficult one, and it is hoped to publish full details of it at some future date. Meanwhile the following will give you an idea of the amount of work involved:—

Preliminary experiments were commenced in the autumn of 1954. On the 18th December of that year, experiment No. 182 gave us some hope of success, although it was an isolated, uncertain result. In June, 1955, after more than 260 experiments, we thought we were getting somewhere, but at the end of the following month, experiment No. 289 proved conclusively that we were not. On the 7th July, 1956, experiment No. 592 gave the first positive result, about which there could not have been any doubt. Two positive results were obtained on the 14th, and two more on the 21st July, 1956. Between the end of July, 1956, and the beginning of May, 1958, 555 experiments were completed, bringing the total to 1,156, and during the whole time devoted to this project, the looked-for photographic sensitivity was obtained on at least thirty-one occasions. There can be no doubt about the reality of this phenomenon, but the sporadic manner in which it appeared, and then failed to do so, under what seemed to be identical conditions, remains for the present a mystery, and it may be significant that this irregular behaviour is also a characteristic of Radionic phenomena.

You may well ask why we have devoted so much time and effort to this particular problem. The main reason was that this sensitivity appeared to offer an opportunity for studying what seemed to be an interaction between human mind and matter, other than living tissues. The effects of this interaction, resulting in a permanent record, would naturally be unique in character, and their assessment would be relatively simple and reliable. Furthermore, these effects, being necessarily electrical in nature, might have helped to gain some knowledge of life, and of the interaction between mind and body. We regard this work as important, and intend to go on with it, in spite of the great difficulties involved.

Other work now being planned is the study of the standing electrical potentials of living cells, in relation to pathological changes in tissues. The experiments of Prof. H. S. Burr† seem to indicate that such pathological changes are preceded, and

* *Light*, Vol. LXXVI, No. 3429, page 114.

See also *B.S.D.J.*, XIII, 95, p. 294—Editor B.S.D.

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most probably directly caused, by changes of cellular potentials. If a way of influencing these electrical potentials could be found, it would open up the possibility of controlling certain irreversible pathological changes.

Some of you may feel that this work is far removed from Radionics, but we think that it may well lead to a better understanding of Radionic phenomena, to a better understanding of the interaction between mind and body, to a better understanding of the problem and the mystery of health and disease.

BEEKEEPING AND DOWSING

BY W. H. LAMB

Finding the queen, as a beekeeper interested in dowsing, or, it could be said, as a very amateur dowser interested in beekeeping, it seems natural to me to use a pointer pendulum to tell where the queen is. It is quite likely she may have moved when one has taken out the frames to get to her, as queens, especially young ones, do not stay still. If she has moved one can try again, but a pendulum is a very great help when one has to find a queen in a hive. If the bees will allow after smoke, one can uncover the brood chamber, but if the bees are not so friendly one can swing the pendulum above a cover cloth. The pendulum will point direct to the queen and gyrate above her. It will show which of two frames she is between. One cannot tell which frame she is on, unless the frames are spaced out, but it is easy to see which two frames she is between. The pendulum also points to the metal ends of the frames, as one would expect, and it points to the brood. Because of this I am not able to be quite sure if there is a queen present if there is brood in a hive, as my pendulum will find brood if there is brood in a hive but no queen.

Beekeepers have seen me help to find a queen to save time at Association Meetings, so I have been asked to give talks on "Finding a Queen by Dowsing." This means giving a talk on Dowsing; I usually speak of the B.S.D. and show the use of the rod and pendulum. Then I ask why these work? It seems to me there are three kinds of ray, which are:

1. *The Earth Ray* from underground water streams, mineral deposits, electric cables, caves, cavities, geological faults and foundations of old buildings. This ray is like a direct electric current—the pendulum gyrates in the same direction at different heights.

2. *The Direct Ray.* This comes direct from any metal object and most other objects; a few things—paper, glass, wood, plastics,

etc., are nearly neutral. But most solid objects have a direct ray, also anything alive, large or small, has a definite distinct ray of its own, different from any other ray. Finger prints, handwriting, shape of ears, etc., are peculiar to one person, and it is a step further to say that everyone has their own peculiar distinctive personal ray.

One cannot find two leaves alike. Leaves are most alike off the same tree, but it is a known fact there are not two leaves exactly alike. The Abbé Bouly could usually tell from which tree of several someone else had picked a particular leaf.

The direct ray is like an alternating electric current—the pendulum changes its direction of gyration at different distances from the object that causes the direct ray, thus helping us to find the wave length.

3. *Emanation* is the third kind of ray. If anything has a direct ray it leaves an emanation wherever it goes. This emanation remains as long or longer than the object has been in a particular place. If an object has been in one place for a long time it will leave a very definite emanation. Does a bloodhound follow an emanation, as well as a smell when following a scent?

The emanation from a beehive that has stood in one place will persist for a long time and will cause the bees to return to that place.

An emanation is a similar ray to the object that causes it. It is an alternating ray with the same direction of gyration of pendulum and the same wavelength. An emanation has no connection with smell.

I usually end my talk by speaking of *Serial Numbers*. Serial numbers help the Dowser to check what he has found, and are an interesting part of Dowsing.

Samples as Witnesses. In the case of a right-handed person I think it is the left hand that picks up the ray—the right hand works the instrument. If something is held between the fingers, especially of the left hand, it acts as a filter and cuts out all rays except those from an exactly similar substance to the sample held.

Writing as a beekeeper one wonders if bees find nectar by dowsing? The antennae of an insect are a very wonderful apparatus and are probably more than instruments of touch.

If one holds a split matchstick above an insect with the left hand and a pendulum in the right hand, the pendulum will gyrate clockwise for one antennae and in the reverse direction for the other, just as it will if one holds the fingers to the different sides of a human head.

The "Dance of the Bees," observed by Fritsch, shows that bees are always very conscious of the position of the sun and find their way by it even when it is obscured by clouds and not visible.

When a queen bee has been removed from a hive, if the bees are not subdued by smoke they become very distressed and run in all directions to look for her. I have seen all the flying bees return quickly to the hive, possibly some of them may have come from a mile away. I think they are always conscious of the queen, but they take no notice of an unfertilised queen, a princess.

We do not know and cannot tell how they feel, but we can only keep on trying to find out.

Mr. Colin G. Butler says in his book *The World of the Honey Bee*, this consciousness of the queen is due to a peculiar chemical substance on the queen's body which he calls "queen substance." I wrote and told him it is a "dowsing sense," but he did not agree with me. He is an expert authority on beekeeping.

Are bees conscious of an earth ray? We know that ants are, at least the large black forest ants build their nests above an underground stream, usually the largest underground stream that is near.

For some years I carefully placed some of my hives above an underground stream, and others not above a stream, but the results of my observations were not conclusive. In July, 1953, I went to Holland with a party of British beekeepers. Herr Mummerts, manager of the Tilburg Experimental Bee Farm, told me he had done some research on this, placing his hives where one underground stream meets with or crosses another, but the results were inconclusive.

Do bees like lead? One often finds bee colonies under lead roofs or in hollow lions or eagles used as ornaments on gate posts or similar positions. I am sure this is a fact more frequent than coincidence. I have a lead roof on a standard hive and have tried putting bits of lead above the frames, but my observations are inconclusive. A very successful beekeeper, Mr. C. T. C. Baker, has a lead hive and lead roofs to all other hives. He is a very successful beekeeper.

Queen cells are round shaped like a small thimble. In case of swarming they are made low down near the bottom of the frames. In case of supercedure (replacing an old queen without swarming) the cells are near the top of the frames and often made by extending an ordinary worker cell.

A round utensil has a definite anti-clockwise ray; from the inside of an egg-cup it seems to me to have a wavelength of about six inches; from inside a queen cell three or four inches. There is no ray from a hexagon worker cell or from honey—the pendulum swings and does not gyrate. Most commercial beekeepers take a worker larva a day or two old and place it in an imitation round queen cell, then the bees will care for it and produce a queen. I have never been lucky with queens I have bought. Does it make a difference to a queen having spent some time as an egg and larva in a hexagonal cell instead of in a round cell?

THE PATTERN OF HEALTH

BY A. T. WESTLAKE, B.A., M.B., B.CHIR., M.R.C.S., L.R.C.P.

A Paper read to the Guild of Health, March 7th, 1958

Anyone who has studied the problem of Spiritual Healing must have been struck with the gulf between modern scientific medicine, particularly as it has developed in the last thirty or forty years, and Healing, as it was understood in the Ministry of Healing in the Early Church.

It is clear from the records that in this Ministry there was not only healing by the word of command, by the laying on of hands, or simply by prayers, but also the power to perform genuine miracles. One might say that in those days preaching the Gospel was almost synonymous with healing the sick. Indeed it is clear from James V, vv. 14 and 15, that this was considered all that was necessary: "Is there any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he hath committed sins they shall be forgiven him."

But as the centuries went on, this power gradually faded away, except in the case of exceptional individuals, and the Ministry of Healing can be said to have been lost by the Church.

Of recent times, however, there has been a renewed interest and an endeavour to recover the lost power. This is more especially evident in all those numerous Christian bodies which, at the present time, endeavour with more or less success, once again to heal the sick by the prayer of faith and the laying on of hands.

The well-authenticated miraculous healings at Lourdes, of which the Roman Catholic Church has recognised fifteen between 1939 and 1949, has stimulated great interest in this obscure aspect of healing, even though modern medical science has at present no explanation of what are undoubted facts. Nor will it have until there is a totally different outlook. As Dr. Leuret, joint author of *Modern Miraculous Cures*, says "The doctor has to widen his horizon if he wishes to grasp the total cause of the cure. . . . The study of miracles demands we raise and broaden our view beyond the present anthropomorphic limits and rise above the level of the sort of law laid down dogmatically by 19th-century scientists which is now quite out of date . . . for when we look closer into the intimate nature of miraculous activity, we realise that there is no question of arbitrary, irrational action, upsetting the order of things, but instead, the action of an overwhelming power."

But so far all attempts to recover this lost power have come up against certain definite snags: (1) there would appear to be a randomness about the healings which is disconcerting, (2) when

they do happen they do not appear to conform to any particular pattern, (3) results are unpredictable and uncertain and (4) faith seems to be demanded without understanding. Compared with actual and predictable results of modern scientific medicine, healings are essentially at present unreliable and non-repeatable.

The fact is that any attempt to recover and revive the Ministry of Healing in its old form is largely impossible, and this for a reason which is not appreciated by all those sincere and earnest souls who seek to use this form of healing.

Let me explain. On looking back into the past we tend to attribute to men and women of past ages the same intellectual, emotional and mental outlook as we have to-day. This is a profound mistake and leads to comparisons which are completely fallacious.

In those earlier times the relationships of the various (subtle) bodies of man were different. Let me quote Steiner from his *The Gospel of St. Luke*. "People have quite a false idea of human evolution when they imagine humanity was always so constituted as it is to-day. Man has changed ever and again and human nature has undergone great transformations. If we compare a body of the ancient Indian civilisation with one of to-day, we can say that in the case of the former the etheric body was still comparatively free and the soul could unfold forces which worked into the physical body; the etheric body absorbed the forces of the soul, being then less closely bound to the physical body; moreover it had greater dominion over the physical body and the result was that the influences brought to bear on the soul were transmitted to the physical body and had a tremendous effect on it. . . . Because of this, it was possible to work on the soul of another by means of a word teeming with the right impulses of will. . . . Given some idea of the desired effect to be achieved in the other soul, it was possible in cases of disease to exercise the right effect upon the soul, in the way indicated, and thereby upon the body—the result being a restoration to health."

Thus it was eminently possible to do direct spiritual healing in those ancient times. This was still possible in Graeco-Roman times when there was a relative condition of equilibrium between the physical and the psycho-spiritual, hence the direct spiritual healing we read of in the early Christian Church.

But since then, to quote Steiner again "the physical has gained predominance, and dominates the psycho-spiritual. So much so that the psycho-spiritual has become impotent in certain respects and can be entertained only in its more theoretical aspect."

From the point of view of the evolution of man this was inevitable, as it was essential for man to develop inwardly and with increasing self-consciousness. This necessitated an even greater descent and immersion into physical matter with an almost complete loss of awareness of the spiritual worlds, i.e., as far as

direct experience is concerned. This reached its climax roughly about the middle of last century when the materialistic conception of the universe was at its height. I may remark here as an aside, that its supreme expression, Dialectic Materialism, is thus 100 years out of date.

Since then, however, there has been a change and mankind is again on the upward path and once again the psycho-spiritual will be able to dominate the physical increasingly, but this time from the other side in full consciousness and directed by a mind aware, alert and informed by the intellect.

It is because of this change that the interest in spiritual healing is reviving and its possibilities are being perceived. But as I have said, the approach must be different, indeed it must be in the idiom of these times, viz., by the inductive methods of science reaching out into a new spiritual science.

How then are we to begin to bridge the gulf I spoke of at the beginning? This is where I think Radiesthesia is of the greatest possible value, as it forms a starting point in theory, and a scientific tool in practise for investigation into these relatively intangible realms and the pre-matter forces which are there operative. Hence I commend a careful study of the theory and practice of Radiesthesia; for in Radiesthesia you have the first of the spans of the bridge, or to alter the metaphor—the first of the keys to an understanding of Spiritual Healing, and “understanding” is the operative word. For example radiesthesia gives us the ability to detect the oncoming of a diseased condition *before* it manifests in the physical or even before it has produced any symptoms. Let me illustrate this. In a review of Julian Huxley's new book *Biological Aspects of Cancer* the reviewer says “A malignant tumour occurs as a complex process of development towards autonomy.” Huxley recognises two main stages in this process. In the first, “during a period of initiation or promotion, a train of events is set in motion which may be preventable, but is not treatable, since physical changes are not yet manifest and the cancer is latent.” From an orthodox medical point of view this statement is absolutely correct, but from a radiesthetic one it is emphatically not, for (1) cancer can be diagnosed in this pre-cancer stage and (2) in this form it is eminently treatable as this latent state can be completely eliminated. But the proving of this scientifically is another matter, as apart from letting the process go on to the material manifestation as a malignant tumour there is no means at present of proving this pre-cancer diagnosis—and that is no consolation to the patient for whom everything would now probably be too late.

The following case is of interest in this connection and presents some unusual features. The patient had developed gastric and other worrying symptoms which did not yield to treatment. A radiesthetic investigation was done and revealed a definite pre-

cancer condition of the stomach, but the patient was not told of this. The appropriate indicated treatment was given and the pre-cancer condition cleared up, but the patient did not improve as she should have done, in fact she gradually slipped back, though the pre-cancer condition did not return. Finally, after four months it was clear some anxiety element was present, but careful enquiry failed to reveal its nature.

However, quite casually she mentioned that twenty-five years before she and a friend had visited a gypsy fortune-teller who had told the future of them both. In the case of the friend everything had turned out as foretold, and so now she had begun to worry about herself as the prophecy in her case was that she would die in her fiftieth year. I asked her whether she was about to enter her fiftieth year, she replied she was. So then I told her that if this was so she now had nothing to fear. The gypsy had been quite correct in her prophecy, she would have died in her fiftieth year, if no other factor had entered in, but one had, viz., she had consulted me and through radiesthesia I had picked up what was going to happen, viz., a cancer of the stomach, and I had been able to deal with it at the stage when it could be dealt with. I had altered the future and the prophecy no longer held true. From that time on—two and a half years ago now—she has never looked back and is at present in excellent health.

Let me give you another short example of pre-clinical diagnosis. In the course of a routine radiesthetic check up, the report came back that my wife had a very heavy reading on *Micrococcus Catarrhalis* and theoretically should have been suffering from acute naso-pharyngeal and respiratory symptoms. She was, however, feeling perfectly well without even the suspicion of a cold. I, on the other hand, had had a persistent sore throat and cough. Had the blood spot witnesses been mixed up, or was the diagnosis right off the rails? Thirty-six hours later, however, my wife proceeded to develop all the symptoms one would have expected with the infection. The treatment originally indicated, and which if taken then would probably have prevented the attack altogether, was now taken and quickly resolved the acute condition.

So far so good, but revealing as radiesthesia is, it only leads us part of the way. I want therefore to give you some account of an attempt to penetrate more deeply still, to add another span to the bridge.

Modern science has achieved its mastery of the material world by understanding the laws which govern matter, and how by suitable instruments and machines it can tap, harness and use the forces inherent in matter. It has begun to discover that it is the way things are arranged that is so important, in other words it is Pattern which is the dynamic idea for the science of the future. Science calls the pattern "force fields" and it is eminently a fruitful conception, as the scientific magic of Zeta has shown to

the astonished age. The same holds true in these more intangible realms.

Those of you who may have worked in Radionics—an instrumental offshoot of Radiesthesia—know that the instruments that have been evolved do in fact work and produce some sort of results therapeutically. But, why do they work and what are the forces and influences involved? Obviously they do not work in the usual material sense nor with ordinary forces, e.g., electromagnetic, as by accident they have been found to work even when there was nothing inside or at least no connections in the electrical sense.

If as Whyte says "To understand anything one must penetrate sufficiently deeply towards the ultimate pattern," then it is clear pattern is of supreme importance, especially if one remembers that the ultimate pattern is twofold, it is both a resultant and a force in its own right.

If this is so then it would seem possible that the radionic instruments function in virtue of their form or pattern and fail insofar as this pattern is incomplete or incorrect.

Experimentation proved this to be the case, at any rate in part and thus we were led to a search for the right pattern or patterns, which might provide the clue to the nature of the forces involved, as well as the form which would provide the focus for these unknown forces to manifest.

To try to get at this it was necessary to evolve a technique of working. We found that sensitives working on the high level of the eighth plane of consciousness (i.e., over 508 Brunler scale) could through the method of "Question and Answer" (described in my paper "The Future of Radiesthesia") contact Truth and obtain revelational knowledge.

Using this technique to investigate healing patterns, we soon found what appeared to be the Master Pattern of Health. This, if true, was important, for whereas in material medicine we have disease patterns from which one endeavours to approach health, in spiritual healing one has a health pattern, departures from which constitute disease. So for the first time it is really possible in McDonagh's phrase "to approach disease through the gateway of Health."

It became clear that if we were dealing with the pattern of health, then the pattern must include all aspects of man, and that there must be a causal chain running throughout from the spiritual to the physical and vice versa.

If such knowledge were available, then we should begin to understand the true nature of man, the true nature of health and in the real inwardness of spiritual healing. It would, moreover, be possible to detect the blockages on the various levels which impeded the free flow of forces, blockages which manifest to us as disease or disorder. It should also be possible to measure the

amount and quality of the flow, and whether excessive or deficient.

The interpretation of this master pattern was, we found, forthcoming in the various derivative patterns. These divided themselves into two clear cut divisions, what we called the static and the dynamic. These I have described in my paper, "Receptivity, Pattern and Wholeness," so there is no need to describe them again except to stress their revolutionary significance in making clear and intelligible the interplay between spirit and matter on all the various levels and states of man.

I think I can summarise all that I said on this subject in that paper by saying that it would appear in this age and time—the scientific age—that spiritual healing requires a physical or material focus, it requires an actual concrete pattern (of health) for the full manifestation of the cosmic forces. Given this and real insight and understanding, spiritual science may once again be able to work miracles, and, other things being equal, be as predictable and controllable at will as it was in the past.

This general contention will, I think, be illustrated, at least in some degree, by my account of what happens when the patterns are used therapeutically, i.e., as a focus for the healing forces. Let me quote from my paper ("Receptivity, Pattern and Wholeness," p. 9). "Experimentation with the patterns as healing instruments showed that healing appeared to involve three main factors.

"Firstly the location and removal of blockages wherever and upon whatever plane they occur. These blockages may be either racial, i.e., hereditary or acquired by the individual. For example, if we take the three racial miasms,* which are the curse of humanity, these manifest on the physical plane in a variety of ways, of which the ultimate form or condition is: tuberculosis in all its forms, venereal disease in all its forms, and cancer in all its forms. But they also manifest on the other planes as well, thus the T.B. miasm, the V.D. miasm, the Cancer miasm have spiritual counterparts which produce blockages on the spiritual plane; and similarly on the other levels.

"Secondly, the blockages removed, the flow of forces has to be restored. Long continued disease may have produced disfunction or disorientation of the forces which can only be restored by placing the patient, via his bloodspot, in the full healing pattern in which the forces are flowing normally and freely. The failure to recognise this factor may be the reason why, with all the blockages removed, the patient is still not well.

"This brings me to the third factor—the necessity for a rise in the level of consciousness. For a lasting and complete cure it is essential to raise the permanent level of consciousness, as only in this way can the patient acquire the necessary insight and under-

* There is also a fourth miasm which we have called the "Andromeda miasm" which has close affinities to nuclear fall-out, except that it comes from a "natural" stellar source.

standing which will make him of his own free will obey the Law—the spiritual law of health. . . . This alteration of consciousness, in these times, means the raising of consciousness on to the mental plane—the Christ plane of inward understanding, of imagination, of discrimination, of pattern.”

Almost all the healing work was done by so-called “broadcasting.” This is incidentally a complete misnomer, in that the impression is given that radiations are broadcast to the patient. What in fact happens is something quite different. The patient, in the form of his bloodspot, spittle or urine specimen is placed on the appropriate instrument, i.e., the correct pattern required ; and in as much as this pattern is a pattern of health, the bloodspot is subjected to forces tending to restore the patient’s health pattern by the removal of blockages, restoration of flows and a rise of consciousness. This is mystery enough, but the main mystery is the nature of the relationship of the bloodspot to the patient, as for all practical purposes the bloodspot and the actual patient can be regarded as identical.

The first question which naturally arises is whether in fact these patterns are effective, do they in fact work, do they represent therapeutic fields of force ?

The following two examples may help to elucidate this point.

(1) My wife and two of my grown-up children were very anxious to be on top of their form as there was a particularly busy time immediately ahead, and so I suggested they should have a treatment on the pattern called the “Celtic Cross.” This was done, followed by the usual stabilisation for twenty-four hours on the “Static Diamond.” But next day, to my consternation, instead of feeling fine, they all three felt quite ill and very much below par—the exact reverse of what I and they had expected. This was puzzling and disconcerting, but most fortunately one of the sensitives of the group came that day and suggested we should give another treatment, but take continuous radiesthetic readings as to what was happening as the treatment proceeded. It was found in all three cases that after the initial rise in vitality, which always occurs to start with, it quickly fell to normal (which indicates the end of the treatment) when only half the supposed time of the treatment had elapsed ; carried on after this the vitality would continue to fall, i.e., there would be over-treatment. So what had happened the previous day was that we had got the length of treatment wrong, twice what it should have been, producing a lowering of vitality, and they had then been held or stabilised at this low level by the twenty-four hours on the stabiliser. So no wonder they felt bad. As soon as this was realised, the three were given the correct length of treatment and next day were feeling fine.

This was a clear, though inadvertent, indication that the patterns worked in their own right, and that the results were due to

forces in the pattern and not due to suggestion, which can in fact be ruled out.

(2) Later, when we had learnt to use colour on the "Static Diamond," a further evidential case occurred. A patient who had a skin irritation for six weeks said she could bear it no longer and asked that we should treat her. Colour therapy was indicated on Violet.

On testing her radiesthetically we found Green to be her dominant colour, while both Indigo and Infra Red were contra indicated, i.e., for some reason she was having an excess of both colours which presumably was responsible for the irritation.

Treatment for seven and a half minutes was then given on Violet. After treatment there was no reading on Indigo, and later in the afternoon it was found that Violet was now her dominant, i.e., she had jumped from Green to Violet.

During the evening a telephone message was received from her to say she was feeling on top of the world, very well indeed, and for the first time for six weeks the irritation had completely gone to her intense surprise. Suggestion can be ruled out completely as she had no knowledge of what we had done or indeed if any treatment was being carried out. Subsequent investigation showed that the cessation of irritation coincided with the time of treatment. No further treatment was required at that time.

What of the therapeutic results in general, so far? Much could be said in regard to these, but time is running out, so I will only say this, that the results have not been what one would have been inclined to expect, trained as one is in ordinary physical medicine. I think I can best express it by saying that given the full co-operation of the patient, the general effect of therapy is to release the soul and give a sense of independence, so that those patients who may have been seeking health for years and have depended on other people, suddenly say that they feel they can now be responsible for themselves and can tackle their own problems with occasional help and assistance. Whether physical improvement takes place appears to be of less importance, it is rather one of those things which is added to those who seek first the Kingdom of Heaven.

In illustration let me finish with a single case, which I shall recount in detail as in many ways it is very remarkable and significant.

Mrs. X, aged sixty-four, was admitted to hospital on November 22nd in a moribund condition for an exploratory laparotomy for ascites and vomiting. Her peritoneum was found to be riddled with cancerous metastatic deposits and nine pints of fluid were drawn off. Her condition was considered hopeless, so she was sewn up again and her relatives told that, for her sake, it was hoped she would not survive long, and three weeks were given as the utmost limit.

At this point I was asked whether I thought anything could be done. I said that if the relatives were agreeable I would try out the theoretical possibilities of the instrumental patterns. As the case was considered completely hopeless I felt I was ethically justified in trying out the new treatment even though no one knew what its effects might be. Consent was given and the necessary co-operation of the patient obtained in that she was asked if she would care to have a form of spiritual healing evoked on her behalf.

The indicated instrument for treatment was what we call "The Star of Bethlehem." The technique is to place the bloodspot on the central star and leave for the indicated time, which in this case was eighteen hours.

Treatment was started at 8.30 p.m. on December 3rd and finished at 2.30 p.m. on December 4th. The bloodspot was then transferred to the "Static Diamond" for stabilisation with the indicated Biochemics for twenty-four hours.

The patient at the start of the treatment was very dozey and confused, a state she had been in since the operation, but when she was seen on the evening of the 4th she said she felt better and was talkative.

For the next week she was given daily follow-up treatment on the "Celtic Cross" and her son reported she improved steadily day by day.

I will now give his daily reports, as reported to me.

December 11th

His mother got up to-day (just over a fortnight after the operation) and he was frankly amazed at her improvement, it was better than he ever expected—she was even thinking of having a hair-do. She is bright and cheerful and eating well. The hospital says she is too well for a nursing home. The son said he felt the whole situation was fantastic.

December 12th

The improvement is frankly amazing. There has been more progress in the last two days than in the previous seven. She feels better, better than she ever thought she would feel. Before she was stricken down her eyesight had been getting progressively worse, she had "bad heads" and suffered from stiffness in the joints, particularly the fingers. All this had cleared up, eyesight is perfect, head clear and no stiffness.

She is bright and smiling and more communicative. Eating well and enjoying her food.

The sister says it is obviously absolute nonsense that she has only three weeks to live. Asked what she thought about her recovery, she said it was due to Mrs. X's will-power and her will to live, but her son says his mother has never had a strong will.

One symptom which worried the doctors was a sort of trance she went into. She now described these to her son. She said she had had five in all, and these were the worst part of the recovery. She thought the earlier ones had not been noticed or if they had it was thought she was asleep. She says that she is fully conscious and knows everything which is going on, but she feels as though she was frozen and is completely rigid and paralysed. A trance lasts about an hour, after which she is perfectly fit and well.

December 13th

Improvement continued.

December 14th

She is very well indeed and has had a bath. She has nothing wrong except a slight swelling of the feet.

She is in no pain or discomfort. She looks remarkably well and is bright and cheerful and at peace. Her voice is strong and her wound has completely healed.

The surgeon who has been seeing her every day says that she has done far better than he thought possible and he couldn't understand it.

On this day she told her son about a remarkable experience she had had, why she hadn't mentioned it before is unexplained.

She said that some time after her operation when she was feeling very ill, coinciding, her son thinks, with the treatment on December 3rd and 4th, she had a vision.

Two angels were conversing together and then one turned to her and said "We are looking after you—you are going to be all right" and after a pause "Be yourself, you have a right to your own personality. You have a mind of your own and you have got to use it and not be dominated and directed by others."

The son ended his report this day by saying that he could only describe his mother's condition as a complete transformation.

On December 17th she went to a nursing home for convalescence, and I visited her there on December 22nd, this was the first and only time I had seen her. I was much struck by her appearance as she gave an impression of well-being which was quite at variance with her medical history. She looked well nourished, there was no sign of cachexia and indeed she had been putting on weight.

She told me she felt she had made a wonderful recovery and felt better and younger than she had done for years. She was convinced that something remarkable had happened, something real, and that a definite change of personality had taken place in her.

She told me about the vision and that it was still as vivid and real as when it took place. She said the angelic advice was very much to the point as she had always been inclined to submit to other people and have no mind of her own.

She said her eyesight was now excellent—in fact apart from weakness, she felt completely well.

Examination of the abdomen showed the operation wound had healed perfectly by first intention. The cancerous masses could be plainly felt through the abdo wall, but there was no trace of any fluid although it was now more than four weeks since the operation.

In further conversation she said she was feeling very happy and contented and had never lost faith, indeed it had been enhanced, and she found that the Bible and the Prayer Book to which she had now turned, had more meaning for her than ever before.

She continued to improve up to about January 2nd, but then two days before going home on January 4th she started to slip back physically to some extent and the abdo fluid began to return. On January 16th she had another tapping, i.e., the first since the operation on November 22nd, but there was not so much fluid and the surgeon remarked that she was much better than he had expected. Her son reported at this time that in spite of the return of the ascites she seemed to keep at the same fairly good level of general health. Emotionally and mentally she remained in good shape until January 30th when she suddenly rapidly declined and died peacefully on February 3rd.

At no time since the original treatment on December 3rd and 4th did she have any pain and she complained of nothing to the end except the discomfort of the abdominal fluid and repeatedly told her visitors that she felt no pain.

I am well aware that one swallow doesn't make a summer, and that this case would be unacceptable from a purely physical point of view. But I think I would claim that it provides a striking commentary on the truth of the general thesis, especially when one considers the vision, the trances, the various healings, the cessation of pain, the change of personality, increased understanding and the regaining of something of the bloom of youthful vigour.

All who saw this patient were agreed that the recovery was due to a profound mental change, indeed her son said that it was the first time he had seen his mother as she really was in her true individuality; previously she had been so retiring and unapproachable, they had had little in common. This would accord with the interpretation that Spiritual Healing is a renewing of the mind, and a process of understanding by a rise in the level of consciousness from which physical transformation may, but does not necessarily, result.

The cure of the actual cancer was never completed, it was only arrested for the time being. Indeed the knowledge which might have completed it was not ours at the time. When all is said and done we are still profoundly ignorant as to what constitutes a cure in the fundamental sense. We are too prone to judge everything by a physical cure and overlook the true needs of the soul.

But be that as it may, we are faced with a real challenge at this time. "The time has come" as Steiner says "when we must realise with full and clear consciousness that supersensible knowledge has now to arise out of the grave of the materialistic outlook. For together with the supersensible knowledge will arise the knowledge of Jesus Christ . . . and an entirely new way of relating ourselves to cosmic evolution . . . the old experiences have run their course—new experiences are now here for the human soul; they need only to be perceived" and might I add, given form.

DOWSING IN EAST AFRICA

The following Report, dated April 28th, 1958, has been received from Mr. A. E. Williamson, in Tanganyika

DOWSING NEWS BULLETIN, No. 2

The issue of this bulletin has been delayed considerably owing to the slowness in drilling some of the sites.

It is now a little over a year ago since I started dowsing professionally in East Africa. This report summarises the work done so far.

As I pointed out in my first bulletin the object in publishing *all* my predictions and results is mainly for the benefit of those

people who may be considering employing me to locate underground water. It is common knowledge that some dowisers advertise glowing accounts of their successes only and conveniently forget to report their failures. This deceptive practice has led many people to invest, and often lose, large sums of money in bore-hole drilling which they would not otherwise have done had they been fully aware beforehand of the risks involved. That such risks are by no means small, either as a consequence of errors in dowsing or technical difficulties in drilling, can be seen from my own results shown in this report.

To appraise these results intelligently comparison with the more orthodox means of locating subterranean water by geologists and geophysicists *on similar formations* is necessary. Nearly all the boreholes located by me are in Tertiary-Recent lavas and pyroclastics. I think it is generally admitted that the successful finding of water in this kind of formation is very difficult; to the dowser because of the great diversity of stratifications causing diffraction of dowsing radiations which may give false indications of depth and quantity; to the geophysicist because of the effect of lava overburden on electrical resistivity instruments, and to the geologist by the absence, amongst other things, of rocky outcrops for his guidance.

In the above connection I show elsewhere in this report (Table 3) a comparison of my results with those of the Tanganyika Water Development Department. The W.D.D.'s figures are taken from their annual reports and include all sites drilled in Recent-Tertiary formation during the five years' period, 1952 to 1956. It could be argued that the total number of sites drilled are insufficient to make a true or conclusive comparison. Be that as it may, the W.D.D.'s results are the only reliable ones available, but, in order to strengthen the comparison and perhaps satisfy the statistically minded, I have offered, as a test to prove or disprove my claims, to give, free of survey fees and travelling expenses, my predictions of quantity and depth on any sites—and in any geological formation—in which the W.D.D. has selected for drilling.

Further, I have informed the Tanganyika Director of Water Development and Irrigation, that, if after a reasonable test period, I am unable to produce better results than he does, whether by geological, geophysical, or any other means, I am prepared to eat humble pie and give up my business as a dowser.

The foregoing offer is a sincere endeavour to obtain reliable information; to obtain facts which would be acceptable to an unprejudiced scientific investigator, and is in no way intended to belittle the water-finding efforts of the W.D.D.

Table I. Predictions and Results of all Boreholes Completed*

Site No.	LOCATION	PREDICTIONS		ACTUAL RESULTS			FORMATION
		Minimum quantity g.p.h.	Depth range in ft.	Quantity g.p.h.	Total depth ft.	Cylinder depth ft.	
1	Nyati Farm, Sanya Juu	2000	140-190	750	150	145	Lava
2	Msingi, Sanya Juu	1600	160-210	1000	184	170	Lava
3	Kifaru, Sanya Juu	3600	120-160	5000 plus	114	110	Lava
7	Mtindiro, Tanga	2000	140-210	2500	300	296	Base-ment
8	Bwiti, Tanga	2000	250-305	240	360	325	Base-ment
11	Weru Weru, Moshi	50	200-280	2500	273	260	Lava
12	Riverside, Sanya Juu	3000	150-230	8000 plus	115	83	Lava
15	Rongai, Sanya Juu	2000	208-262	650	285	278	Lava
18	Sangiti, Moshi	2100	300-350	2000	278	275	Lava
19	Laki Laki, Arusha	3000	250-310	360	300	?	Lava

Notes : Notes on Sites Nos. 1, 2, 3 and 11 were given in my earlier bulletin.† Site No. 4 has not been included in the above list as this was a test borehole, the drilling costs of which were paid for by myself.

The predicted depth shown in column 4 is the depth to the flowing aquifer (underground "stream"), and not to the water table or stationary aquifer. In a few instances, as in Sites 12 and 18, "perched" bodies of water were encountered near the surface. Since these are of no value as permanent sources of water they have not been recorded.

Site No. 12. In my previous report I mentioned that a bigger pump was being obtained to test fully the yield of this hole. This has been done and the sustained yield was 8,000 g.p.h. plus. The driller's report (The Mowlem Construction Co. Ltd.) in this connection reads: "It was not possible to test this hole to capacity

* Predictions for Sites 1 and 2 were not received by us. Results for 1 and 19 have not yet been confirmed by the Drillers.—Editor.

† An extract from Bulletin 1 was published in *B.S.D.J.*, 98, p. 91.—Editor.

with the pump available. We would recommend a 48-hour test with a pump capable of pumping 15,000 g.p.h."

Site No. 7. This was drilled on very hard granite and it took nearly three months to reach a depth of 278ft. In view of the difficulties encountered with Site No. 8 (see below) on similar formation I advised calling a halt at 192ft. at which depth a pump-test gave 1,100 g.p.h. The client, however, was prepared to take a risk, and considerable extra expense, of drilling further and was rewarded with 2,500 g.p.h. at 278ft. The quality of the water is described as good.

Site No. 8. This site was drilled before No. 7. The drilling time here was approximately four months to reach 360ft., and then the result was most unsatisfactory ; 240 g.p.h. of strongly saline water. I had advised a pump-test when the drill struck impervious material, which I had predicted to lie within a depth range of 250 to 300 ft. Impervious solid granite was, in fact, struck at 280ft. and water-bearing decomposed granite at 142ft. against my estimate of 120ft. It was known that underground water in this area was highly saline, but it was hoped that water in the flowing aquifer would be less heavily mineralised. Unfortunately drilling was continued beyond this point to 360ft. without a pumping test, and when the "stream pattern" dowsing reactions were examined at this depth it was found that these had completely disappeared on the down-stream side of the aquifer. Attempts to retrieve the position by filling up the lower part of the hole with cement, and by blasting to increase the quantity of water, were unsuccessful.

Site No. 15. Whilst the owner of this site has expressed himself as satisfied with the output of this hole (and did not accept the dowsing fee when returned to him) the result from a dowsing point of view is bad. In this case an error had been made in my interpretation of depth-indicating reactions. I had predicted that the water-table would be struck at 160ft. whereas it was not, in fact, struck until nearly 270ft. (*See technical footnote for dowsers).

Site No. 18. The drill did not reach the flowing aquifer which

* *Technical Note for Dowsers :* Those dowsers who use the "Creyke" conductor method of depthing, which is based on a circular "field" round a metal rod, are advised, when estimating depth to the aquifer, to insert the conductor in the ground a good distance away from the "stream-pattern" or line of flow of the aquifer. My experience hitherto had been that the comparative differences in measurements between "on" and "off" the pattern were so small as to be insignificant, but this site proved an exception to this experience. The "off" position measurement in this case (taking the mean of four measurements from the cardinal points of the compass to offset diurnal effect) was 255ft. as compared to 160ft. in the "on" position. During the test-pumping of this hole, and when the rate of extraction could not be increased, the flow-bands contracted only 4ft. out of a total of 21ft. (on either side of the flow) indicating that a lot more water could be obtained, if so desired, by deepening the hole.

I predicted as lying at a depth of between 300 and 350 ft.

A deep fissure was encountered at 290ft. and it was considered too risky to drill further. As it was, water from the stationary aquifer drained into the fissure, but the hole was skilfully blocked by the driller-in-charge and the water recovered. The test pump gave 2,000 g.p.h. of good water, which, although a reasonable amount to expect from this kind of formation, was disappointing to the client as a larger quantity had been hoped for.

Site No. 19. A driller's report on this hole has not been submitted. In spite of "blow-holes" being met with at 120ft. the water-table was struck at my predicted depth of 170ft., but the tested yield at 300ft. was only 360 g.p.h. More detailed information about this site is unfortunately not available.

With the exception of Sites 1 and 19 all holes were drilled by the Mowlem Construction Co. Ltd., Nairobi.

Table 2. Sites still to be Bored *

Site No.	LOCATION	PREDICTIONS		FORMATION
		Minimum yield	Depth range in feet	
16	Tarosero, Monduli ..	1000	280-330	Recent-Tertiary
17	Unit 4, Essimigor ..	1100	270-330	"

A large number of preliminary dowsing surveys were also undertaken since my last report. Many of these indicated that water, if any, did not lie at an economical drilling depth, or the quantity was insufficient for the clients' requirements. (It is probably worth mentioning here that this dowser, contrary to what some people seem to think, cannot produce water from subterranean sources if it does not exist, and he makes no claim that his successes, such as they are, are due to supernatural or divine guidance !).

A site not yet completed (No. 13, Ol Molog, Msingi Estate, Sanya Juu, on the north-western escarpment of Kilimanjaro) presents an interesting dowsing phenomenon as the reactions are complicated and difficult to interpret. The "Creyke" depthing reactions (already referred to) clearly shows a double reflection, complete in all details, of the whole "stream pattern." It is believed that the reactions in the double reflection zone are the true ones indicating depth and quantity, and, if this is so, water-bearing strata should be entered about 480ft. Sources of underground water supplies in this extensive agricultural area of Tanganyika (the development of which has only recently begun) are necessary if its potentially rich soils are to be exploited fully

* In addition to six other sites recorded in my previous bulletin.

and profitably. This is appreciated by some of the farmers of the area who have offered financial guarantees towards the cost of drilling the borehole should the result prove negative. Drilling is to be continued after the present rains, probably in June or July, and it is hoped the result will belie the number of the site!

Table 3. A Comparison of Drilling Results in Recent-Tertiary Volcanics

Sites selected by	No. completed	Footage		Failures		%	Average yield per hole
		Total	Average p/hole	Dry	Less than 300 g.p.h.	successes	
W.D.D.*	10	2792	280	7	0	30	404 g.p.h.
A.C.W. (Dowser)	8	1674	209	0	0†	100	2,584 g.p.h.‡

General: In this report I have reviewed my own results as objectively as I can, but it is for the reader, particularly if he is a prospective client, to make his own appraisal of the facts produced.

My claim that I am over 90% correct in my predictions of striking underground water still holds, although my estimates of yields in some cases are unsatisfactory. With more experience of East African geological conditions and, particularly, the water yielding capacity of its very diverse water-bearing strata, it is hoped that my quantity predictions will be more accurate in future.

Any person in East Africa (Tanganyika, Kenya, and Uganda) who may read this bulletin, and who has already contracted to bore in a site or sites already selected (by whatsoever means), and who would like to consult me for an opinion before committing himself to spending large sums of money in drilling, should write to the address subscribed giving all relevant particulars. I am prepared to undertake all such services free of survey fees; only travelling and subsistence expenses would be asked for.

Comments are invited and enquiries should be addressed to: Mr. A. C. Williamson, Kilimeru Cottage, P.O. Box 15, Sanya Juu, via Moshi, Tanganyika.

* The Tanganyika Water Development Department. Drilling details of the ten holes may be seen in the Department's Annual Reports, 1952 to 1956, inclusive.

† According to the Tanganyika Government's "Conditions Governing the Payment of Grants for Unsuccessful Boreholes" a yield of over 300 g.p.h. of satisfactory quality is considered as a successful borehole. For the sake of comparison I have retained this figure, but, unless under certain circumstances, 300 g.p.h. would not be considered a satisfactory yield by most people.

‡ These are actual pump-test figures, not estimates of the true yields of the holes where the amount of extractable water exceeds the capacity of the pump employed.

CONFERENCE ON RADIESTHESIA

On Saturday, July 26th, A.R.O.* Enfield, held a conference on radiesthesia.

The opening talk was given by Mr. Frederick Champion on radiesthesia and psychic healing. Mr. Champion described his experiences of the use of the pendulum for radiesthetic diagnosis, and his experiences of healing by laying on of hands and distant healing. By using suitable techniques, he could bring into action a powerful healing energy, sometimes obtaining striking improvements in health very quickly.

Mr. W. G. Edwards described his methods of screening off "radiations" from dowsing reaction zones. Dowsers operating under such screens could no longer obtain reactions that they had previously had in the same position. When such screens were placed over people, the vitality of these people increased appreciably; Mr. Edwards demonstrated this effect.

Dr. Barlas described some of the principles of homeopathic medicine and the various stages of ill-health arising in the human body. Particular diseases, such as cancer, could only occur when certain underlying conditions of ill-health were already present. Dr. Barlas then demonstrated some of his methods of diagnosis with the aid of a pendulum.

Mr. Alan Mayne gave a talk on radiesthesia as viewed by a scientist. He himself is a scientist interested in radiesthesia and other psychic faculties, though not personally having any of these faculties to a marked extent. He stated his views on the nature of radiesthesia, which he described as one of the chief phenomena connected with the interaction between mind and matter, and having some features similar to those of psychic phenomena and others like those of physical phenomena. He gave a short description of various types of detector of radiesthetic phenomena, including human sensitives, rod and pendulum, various types of radionic instrument, and scientific instruments which could lead to accurate measurement and evaluation of these phenomena.

He deplored the present gulf between scientists and human sensitives, and expressed his hope that both would collaborate in a joint investigation of the truth about radiesthesia, healing and psychic faculties. Both sides could do much more to help. Scientists could be much more open-minded and also more willing to recognise the special conditions under which sensitives operate most effectively. Sensitives could guard against misinterpretations of their experiences and be more willing to co-operate with scientists genuinely interested in investigating their faculties.

Finally, Brigadier R. C. Firebrace opened a lively general discussion on radiesthesia and related subjects.

* Ash Research Organisation, called after Michael Ash, M.A., M.R.C.S., L.R.C.P.

VEILED POWERS SLEEPING IN MAN

Substance of an address delivered to the Society on June 18th, 1958

BY THE MOST REVEREND DR. O. A. BARRY, D.C.T., D.CHIR.

Introducing the lecturer, the Chairman said : I have much pleasure in introducing The Most Reverend Doctor O. A. Barry, who has kindly undertaken to address us this afternoon on :

" VEILED POWERS SLEEPING IN MAN "

Dr. Barry is Irish by birth, but went to Canada in 1911. He served in the First World War, and in 1916 had the misfortune to lose a leg in France. Since 1934 he has devoted himself to religious work of all kinds.

He is the Missionary Archbishop, for the British Commonwealth, of the American Catholic Church. This Church was founded as a self-governing Arch-Dioecese by Ignatius Peter III Patriarch of Antioch in Syria.

Dr. Barry came to England from Ceylon about three years ago to study forms of Healing—including Radionics—at first-hand.

Friends and co-workers in the service of man :

I speak to you concerning the many powers veiled or latent in each of us. In your work you are closely concerned and have a part to play with many of these forces. Our minds are of the very nature of the Creator. We could call That Boundless Light and Awareness, simply **THAT** or Divine Mind. IT has no form nor any quality that we could name in language. So, may I talk to you about His powers veiled in us ? The pictures I evoke in your minds are to be looked at and used if you wish. You are the sole judge of their use to you in your work. We bring about the circumstances around us by our own actions. The future will be boundless joy for all in the end; but till then we each make our own happiness or its opposite. We are all one body of humanity and, as time is only a way of thinking, our actions affect others as well as ourselves. Christians accept this in the thought that we are united together in the body of Christ. You in fact tune in to Christ each time you try to help or heal a brother human being. Indeed this also happens when you try to help any part of His creation. Where love, "*agape*," is, where this loving-kindness is, God acts.

Death is but transition from one state of awareness to another. We will for the most part find little that is new to us when we leave the physical body, at least at first. You and I are spiritual beings oft times veiled in "bodies"; but we should not forget that the physical world is no less divine than the finer worlds we so often call "spiritual."

Life is a rough game at times, but full of happiness when looked at in its fullness. Life is a drama as the greatest of English literature points out. We act in each life a part. This we have chosen or had chosen for us. We throw ourselves into our part and usually forget for a time who we are.

Most of you have found that you possess in degree one of the Divine Powers, the power to know, where others only guess.

You find that this awareness can be used to heal, to find items and to know what is best to do. You must know that a mental bias can cause you to get a wrong answer. You are searchers after truth. Remember then if you wish, that God is Light and Love, but also Truth. The deeper you search for truth the nearer you must come to the Creator. Some of the powers that are veiled or not easily seen that I mention this afternoon are capable of a much wider and more exact explanation. So I feel that you are even as I am, co-workers with God in the helping of His children. I am sure that you will become more and more aware of His presence in all that He has made.

POWERS THAT ARE VEILED

Many people fail to recognise the wonderful power that is present and evoked by *Work*. Not just the work we can see but the inner power that frees and uplifts anyone who does good and attentive work. For ages childish men and women of the world have looked down on those who work. In fact they have despised the workers, even at one time those who could write or read. Many of us know the wonderful uplift of work, its healing power in our lives. We remember that during the Great Depression of the thirties, we suffered much, especially the young people, because there was no work and we thus had no part of value in society and God's creative power could not express itself through us. I have seen in South India women working for little pay, but have been assured by their own people that they would rather work for little than not work at all. To play all our lives—an ideal I had in my early teens—would be wasting a life on earth and so the putting off of our final victory over matter. Physical work veils an inner power of the nature of Divinity. To work is to pray.

Within us ever burns the *power of Desire*. Without this power we could not manifest anything conceived in the mind. Yet many look down on and condemn desire just because we misuse it. It is an inner fire and like fire can destroy or create. By means of desire we can make these lazy bodies move. They would not otherwise. I have often in past years used desire to give me the power to go to places and to do good and useful work. To be master of desire is good, but to be its slave is horror.

In this area we find what we call emotion a complex power. It will run through a crowd in a peculiar wave form. You might see this in a large meeting where perhaps religion was observed from this level. People would be converted in different parts of the meeting in a wave pattern. The results would not last but each would be the better for the passing wave of upliftment.

The *lower mind* by means of which we reason, can cause us to keep on thinking. This prevents us knowing. The substance of the mind, not brain, has an inbuilt urge to make pictures, the more the better, just as our desires would lead us ever deeper

into matter. This half-hidden power has its value in the material world but prevents us really knowing.

The mind breaks up, divides, analyses and only in part is able to synthesise. It is the worst master and the best slave. It can, when under control, do almost anything we ask, from a material point of view, including mathematics.

Remember that a picture made in the concrete mind, when desire is present, *must* manifest in physical matter if it concerns this world. When we bring a thought into relation with the mind of a sage the manifestation will be in perfect harmony with the Plan of Creation. This is real prayer in communion with One greater in Awareness than ourselves. You may have read of the wonderful Muller Orphanage in Bristol in the last century. It existed for many years without any help save that obtained by the prayers of the orphans. It grew to be a very large home. In moving around the world we have met a number of people who have often had their prayers answered. I have no doubt whatever that every thought, even if fleeting, brings about a manifestation of happiness or sorrow. Sickness is made up or caused by thoughts. If you think it through, as the Rishi, J. Krishnamurti in India would say, you will find that every action is induced by thought. Thought thus leads to emotions, actions, diet and many another manifestation. These in their turn lead to health, disease or death. When any of you seek to know, you are praying. If your thought is clear and unmixed you must get the correct answer.

This power of Thought is the most usable of all the veiled powers, but physical science has not as a rule dared to look too closely at it. Thought creates energy out of the "not-any-where" and energy is also matter.

We can often note the fear that both churches and science show when they come into contact with the unknown. They will postulate almost any foolishness to get away from looking and seeing truth in a new form. There are several reasons, and one may be that we all know that to know too much new truth would mean changing our accustomed way of life. This would be difficult and uncomfortable. Also, what would our friends say? So do not think it unusual if you, in your work, find all kinds of opposition.

The power of an Ideal is another veiled Power. We can examine our history and see how this power has moulded our country. Look how men, women and children have died for an ideal such as freedom to think, freedom to speak. Look at your leaders in the past and note the strongly held belief that a King was in some way holy. The King was a King by Divine Appointment. All consecrated bishops are in like manner linked to the Divine Teacher. But for either to act against the Law of God is to bring destruction in due time down on his own head. Ideals have caused many wars but also have blessed millions of people in all ages.

I have noted this unseen but not unfelt power flowing from royal persons. When I was a little boy in Dublin I saw and felt the wave of love and awe that flowed ahead of Queen Victoria's carriage. As she approached down a long straight street a wave of emotion flowed well ahead of her and I can remember how it swept through us as we waited for her to pass.

You may be able to recall other effects resulting from the power of an Ideal. Perhaps many of us in past lives have given ourselves as a sacrifice to a great Ideal. The result of this now and in future lives will be a great freedom. However, do not consider that the physical world is to be despised. What the Creator has thought a joy to construct is good and eternal in a way that our little minds at present can't grasp or understand.

The sages or elders of our and other races have moved nations into new fields of awareness by presenting spiritual ideals to the intuitive minds of the leaders of the time. You are steadily developing this intuition in your art. This fact is of major importance to the new race that is now developing in our world. This race will develop the intuition even as we of the Aryan race have developed the reasoning mind. Thus any work done now to develop intuition is good work for it helps on the development of mankind.

Another veiled power we do not make enough use of is *Enthusiasm*. The word comes from the Greek words meaning, a god is in you. True enthusiasm which is long lasting can change the world. The early teachers of the world religions were thus filled by the Spirit and so overcame fierce opposition in every case. When two or three people are gathered together you will find that their enthusiasm will be multiplied not three times but much more.

Close to this is another power little understood, the unseen *power of a Group*. At the present time group work is most important for it is one of the chief ways of helping the world through this transition period into a new age. A group of people having an ideal in common and sharing it among themselves, will find that new viewpoints appear.

You can see how small groups have in the course of time brought millions to share their viewpoint freely and without the use of force. This hidden power is often forgotten by us. The most powerful nucleus is one of three persons of mixed sexes and ages. You can see this in the almost automatic arrangement we make in any group. We appoint a president, secretary and treasurer.

The power of Truth is very little understood. Even though, we are told, the enemies of Great Britain listened to the B.B.C. rather than to their own radio, so as to get the unbiased truth.

This hidden power comes to any one who never for any reason tells a lie. If we always speak the truth, as we see it, we invoke the Divine Presence. We will then become aware when others speak as to the truth of what they say. This applies even if the

person speaking is unaware of the falseness of his statement. This power is all important in your work, and you will become more and more adept as you clear your mind of any item, but that which you seek to know more perfectly. During your life here keep up the search for truth, for there is no religion higher than that. True it is a very hard path in a world that has no objection to lies. Trying to live this kind of life has forced many people to give up good jobs in which they had to tell lies.

The hidden power of the *Past* is seen in every person. It brings happiness or sorrow according to that past. We may have forgotten, but causes set in motion at any time must have their results. The present flow of your life you determined long ago and the future flow you are setting in motion and direction now. Consider the picture of a large liner coming into dock. There is hidden in her mass a fearful force which can crush both herself and the wharf even if she is moving very slowly. The pilot must be fully aware in himself from experience as to the amount of this force if he is to make a successful approach.

There is another veiled power hidden in the idea of *Intention*. In religion it is considered, at least in theory, a vital teaching. You would never really succeed if you had not a clear intention to succeed, to do something. You in your work know well the high importance of your intention every time you seek to know. Many conversations fail because there is no real intention to communicate and receive communications.

There is a vast though hidden power in *Harmony*. This applies in all the three worlds—that of physical things, that of desire and emotion, and that of the mind.

This power is neglected both in groups of a private nature and the larger groups of government. We can see to-day large groups thinking that they can come to a lasting decision while out of harmony with large numbers. No great public work can last if the law of harmony is broken. There is an old saying that "the tears of the poor undermine the thrones of kings." Lies in groups and governments cause disharmony and can never bring about peace. It does not matter how well the lies are dressed up they must destroy the groups in time. No power is present if harmony in thought, desire and action is absent.

A neglected power is expressed in the Greek word *agape*, which might be translated *loving-kindness*. I am sure that many of you have felt this energy when you try to help others. Where love is manifested God is present. Love of humanity is love of God. Love of beauty is love of God. Love of the animal creation is love of God. Love of Nature is love of God.

Some years ago a wonderful story was reported in the *Reader's Digest*. It told of a small town that wished to send a gift to another town in France. It may have had the same name, but I forget just now. Here we have the invoking of *agape*. The

Mayor and Council met to consider how much money they could raise to send to France. They decided that two thousand five hundred dollars (about £900) would be about the limit that they could raise. The people then were addressed and asked for their gifts. This simple kindly effort had a most unforeseen and extraordinary result. Thousands and thousands of dollars poured in. I think they got about one hundred thousand. Then gifts in kind began to arrive. Pure-bred stock and seeds and goods filled every storage place and places outside the town. Yet this was not the most awe-inspiring result. A sudden friendliness burst forth among citizens of all classes and cultures. The town became like a big family. A salesman entering the town reported that he could feel the atmosphere of the town, its kindness and friendliness.

Nature can and does often evoke in us a power that we little understand. People, especially young persons, during the late war, who were removed from the towns and forced for a time to live in the country, found themselves changing their whole attitude to life. The older ones found it very difficult to change. The beauty and patience of nature began to stimulate in the younger ones an awareness of God, though they would not be able to give any name to the new understanding. Having lived in natural surroundings for a time they could never be the same again. Note the patience of the country man compared with the city dweller and how many city dwellers long for the holiday season when they can get away from unnatural surroundings.

In Nature there are scents that can open doors in the mind and flood the entire being with happiness and delight. Indeed, in Persia of the old days there were many who entertained their friends not to eat food but to enjoy scents and the emotions aroused by the finer perfumes. This was done by vaporising fragrant gums. I have experienced this technique. We have used this silent power to assist us in religious worship since the beginning of the world. In scent we have an almost terrible power for good or ill. As it is a power of living Nature do not use—if you can avoid it—any scent that is not direct from a natural source. Perfumes are, I think, groups of vibrations as well as larger particles of matter. It is the harmony of the group that makes the scent acceptable.

"*Faith*" in its true meaning, is also a great power. By stilling the reasoning mind, the lower mind, we come into awareness of a higher region and can unite ourselves with it in some way that is not well understood in the Western World. Cognition comes about, an utter certainty is felt. In the language of Christianity we become aware of the Presence of God. While in that state we can do things quite impossible at other times, we can heal both body and mind in others. Indeed I have experienced instant healing, many years ago, even though I knew in my outer mind little about these matters. I read of one woman missionary in

India, who for a long time had tried to get permission from the head man of a village to preach Christianity in his village. In the end, in order to get rid of her, the chief called her in to heal his baby. He felt certain that the child would die very soon. He did not tell her that the case was hopeless. He wished to show his people the weakness of the Christian teacher. She came and was shown into his home. She saw at once that there was no earthly hope of a cure. So, being really a Christian, she turned to her Master for help. She then went outside, and, holding the baby high up in front of her she asked the Lord Jesus to heal it. The child was at once cured. Such an act not only convinced the chief, but caused her to be a most welcome guest in future.

The veiled *power* we have due to the *foods* we eat is as yet little understood. At present the human race has a mental fixation that food is for pleasure as well as for sustenance. This concept should rather be that food is for building the body and for energy but should be pleasing to receive and to look upon.

What is food? On the physical level it seems to me to be the building stones of a physical body. On the emotional plane such things as music feed the finer bodies we function in. In the mental world we feed the body of "mind stuff" or mental matter with thoughts. The finer the food the finer the body is the law. The keynote of a food may be most helpful to one person and very harmful to another.

When we are really civilised we will select what we eat, drink, breathe, smell, hear and think, with great care. Then we will know that this part of us that is often hungry, emotionally upset or tired is not us but just the instrument we use to get into contact with the great world form, the material universe. We play the game of life by means of it.

Now this is important to you in your work. Because you will get truer results in proportion to the fineness of condition of your human instrument. When you add another instrument to that of your body, you make things more finely balanced. This shows how important food is to every one of you. It is because of the importance of these facts that many healers in all lands have paid very special attention to the food that they receive into their bodies.

Till we are free to choose clean foods we will suffer sickness and find ourselves unable to do our best work. I read lately that only one in one hundred and fifty of U.S.A. people are one hundred per cent. healthy. I am sure you all know how important the health of your body is in your work. At the moment the foods we buy are not all free from many unhealthy additions either in their growing or processing, but a calm and optimistic mind will do much to help us to live healthily.

We do not often understand the *ability of a Form* to build up power. We do not realise that to be thwarted is to increase our

power in that direction. There are many illustrations in our daily life. If you thwart a flow of energy for a time, perhaps like a neuron works or a resistance in an electric circuit or the pruning of a fruit tree or the cutting back of the growth of a grain of wheat, you get a stronger demonstration of power. A problem caused by a barrier to knowing develops our power to think and know. Without temptation, as a religious person would call it, we would never know virtue or the joy of victory.

There is another power, the *power of Attitude*. It is related to the sixth step on the Noble Eightfold Path of the Buddha. If you change your attitude to any problem it can become hard or easy. You will be using the same amount of energy. You may know this if you have worked with young people. Let a job be forced upon them and it is all hard work, it is **WORK** in capital letters. Now change it to become a game. It at once is quite different. There is no less labour and output of energy but the whole operation is play and pleasant.

Once on the coast of B.C. I and a friend were camping during the school holidays. The place was called Kuper Island. He had sieved about seventeen tons of white clam shell for chicken grit as exercise between periods of writing. This had to be loaded on a barge in 200lb. sacks. We had drifted in to the shore this barge and it lay on a fairly level stretch of beach. He went up to the Indian village near the spot and asked for some men to load the sacks. Although he offered high pay he could not get any to help. The Indians had been working in Washington State picking fruit and had returned with lots of money. High pay did not attract them, they just did not want to do any work. Then my friend thought out a plan to change their attitude. He went to the chief and suggested that there should be a competition. He offered, I think, four prizes from five dollars down to two. This idea of a game with prizes was accepted at once, not only by some of the men, but by the whole village. In the afternoon, when the tide was out, they all came down to the beach. Four thick, though rather narrow planks, were laid down from the shore to the side of the barge or scow. Then the chief gave the signal and the men started to load at the run. The chief and my friend kept tally. The people cheered them on. It was most exciting to us all to see how these 200lb. sacks were lifted on to their backs, run up the plank and placed in orderly heaps in the barge. In a very little time the sacks were all on board and the winners were given their prizes. Every one was happy. No work had been done, only a game had been played. Such is the wonderful power evoked by attitude. It, of course, cost my friend far less than he would have gladly paid just for so many hours' work.

There is another power largely veiled to most people, this is the *power of Duty*. I will give you a short example from my own experience. Without doubt you all have had similar experi-

ences. Trained as a soldier in the First World War, I went to the front line. The first night in, the enemy attacked all along the line. Many of us were posted in pairs about sixty yards away from their trenches. Although our trench was deep we were told to keep watch over the top for the first sign of attack. So there we stood very excited and perhaps a little afraid. Bullets flew past our heads, but an order and a sense of duty to the rest kept us there almost it seemed against our will. My companion was shot through the head and so I was alone with the next post about twenty-five yards away. I would have dearly loved to get down into the safety of the trench, but something seemed to hold me up and keep me watching. The attack was overcome down the line and we were not attacked at all. Then along came an officer and said I could get down. You see how the double power of training and the sense of duty kept a man doing what he did not want to do as far as this physical world is concerned.

There is also a hidden power in any *Creative Work*. Here the power is of the same nature I think as that with which you work in your profession. This power is invoked in several ways, but the simplest is just the desire to create a form. Animals are under its sway when they mate. Artists are under its sway when they create a musical composition, a picture, a beautiful building or garden, in fact any form that opens the eyes of men to the hidden beauty of God. Beauty like love is a view of the Divine Being. If you are unhappy start to create some beautiful or useful object and so invoke the power of the Divine Creator, for you are in fact one of His children, though playing the game of life in His physical world.

I would like to draw your attention to the veiled *power in Ordered Work*. You can see this in your homes and know of it in your offices, but there is also a very great power evoked into the life of the nation or group by any form of ceremonial work. There are great national ceremonials and perhaps you already know of the great flow of energy that they release. You know how a nation can be awakened by a real ceremonial. Perhaps you have not known that all religious ceremonials also bring down to the level of this world powers not naturally available to us in the physical world. This power is *more* than that of the group that I have just spoken of.

Our greatest difficulty will always be, in our age, that of *fixity of the mind*, which stops us looking and seeing. We cannot know the Truth if we start our search with the slightest desire for any special answer. You and I must love Truth alone and be willing to drop all else in our search for it. It is found in every activity of life and in the heart or mind of every human being. God is Light and Love and Beauty, but also always Truth as well.

We have touched this afternoon on the hidden or veiled powers in man, mostly when he works in a group of some kind. We have

thought of : Work, Desire, Thought, Reasoning, the Ideal, Enthusiasm, Groups, Truth, the Past, Harmony, Agape or Love, Nature, Faith, Food, Form, Attitude, Duty, Creation, Ordered Ceremony and our greatest difficulty, Mental Bias.

May I remind you that these are but my personal viewpoints on many subjects. I am not an authority. I am a searcher after Truth. I have been taught in many ways and I am happy to share with you what I know from actual experience in these fields.

Remember also that you are free in all things to look, see and accept if you wish. May your work be blessed and expanded for the helping of men and the whole creation, for we are linked together in one communion and fellowship with all that God has made.

SOME INSTANCES OF "MIND" DOWSING

BY H. O. BUSBY

In my own case the reaction of rod or pendulum appears to be that described by Mr. Lucian Landau in his address to the B.S.D.* wherein he said "One hypothesis is that dowsing is purely a mental phenomenon, the muscular reaction of the dowser being the result of cerebral activity."

The following experience of my own cannot, I think, be explained by any physical means.

Some years ago I received a surveyor's plan from a man 2,000 miles away, and was asked to mark on it such spots as gave a reaction for gold formations. There was a spot marked "Harry's Shaft" on the plan and I decided to take that as a starting point. I went on to an area of land on my property and impressed on my mind that it represented the area on the plan. I took a tree stump to represent the shaft, and put the question to myself: "Is there a 'pipe' formation carrying gold anywhere near the shaft?" My angle rod gave me a direction at once. I walked out until the rod indicated a rough circular area which represented to me a pipe or old buried geyser. I marked this spot (No. 1). Then put the same question at the spot, i.e., is there another pipe? And another spot was indicated from it (No. 2). I took a bearing with a prismatic compass from the stump to No. 1, and a second bearing from No. 1 to No. 2. The distances from stump to No. 1, and from No. 1 to No. 2 were then measured, each one was round about 100 yards. I also marked other spots on the plan. I returned the plan to the sender, giving the bearings and distances to the two above-mentioned spots. He wrote to me saying that he had taken the surveyor out, and the spots had been marked on the ground. Would I fly over and check up? I did so,

* See *B.S.D.J.*, XIV, 98, p. 77.

and was taken out to the area. On arrival I asked for "Harry's Shaft" and was taken to it. I mentioned that it was the point from which I had located the two spots. I put the same question to myself as at first. My rod gave an indication which I followed until a circular area was indicated. Then it was pointed out to me that a small heap of stones a couple of feet away from the circle was the surveyor's mark. I set off to look for the No. 2, having put the same question to myself and got an indication. I arrived at a similar type of circle, and was shown a similar small pile of stones under a small bush within the circle. These two points were exact as marked down 2,000 miles away. I had never been in that State before so had no possible knowledge of it. I had not met any of the people in the party before that day so there was no possibility of mental transference, also all particulars had been sent by letter weeks before. Furthermore the party walked behind me so gave no indication of direction. On the plan a large open cut was marked and referred to as an old mine from which a large amount of gold had been taken many years before, eleven tons was the amount told me. I had carried out a dowsing survey of this mine at home, which showed me that the gold appeared to have come from a pipe at one end of the cut which had not been found previously. I had also noted that a drive or tunnel had been put in searching for it, but had missed. The party consisting of the owner of the lease, two old miners, and myself walked up to this old mine. I mentioned that I thought that I had noted this old drive, one of the miners said "It is there all right and I have been in it."

In the case of other points marked on the plan all were correct on the ground. As far as I know no work was done to prove the presence of gold, but the dowsing was definitely proved correct. This successful use of an area of land to represent the area on the plan can only have been due to action on a mental plane, nothing below the surface of the area used had any effect on the rod during the time of use. Another instance of success which cannot be ascribed to any physical contact took place during the late war. I happened to be near the coast and, as my habit was, used to ask myself if there were any Japanese ships about. I seemed to pick up one which did not seem to be a warship coming down from the North, and asked myself: "Is it carrying small submarines?" I got an affirmative reply through the rod used and counted four of them. I followed the ship down and when it appeared about opposite to a certain rather important strategic point it seemed to launch the subs, during the night. I rang up a friend who had a naval contact and told him what had seemed to happen. He wrote and said that he had handed on the information. Much later he told me that he had met his naval friend and asked him if the subs. were really there, the answer was: "Yes. We sank three of them and the fourth ran on rocks and was wrecked."

Just at that time one of my employees had joined a volunteer force and was stationed on a gun at the particular spot. Shortly after I had sent on the information he was on leave. I asked him if he had had any excitement lately. He replied "Yes, we were ordered to stand to all night as subs. had been seen in the bay." A few months ago I met an engineer who had done a lot of work for the Navy during the war and while there had heard that some man had located subs. with a divining rod.

I use the question method largely in dowsing and the results have been good. In looking for water on a property I do not walk over the ground, but put the question "Is there a supply of the required yield about?" and if there is the angle rod gives the direction. Miss Penrose, as mentioned in *Henry Gross and His Dowsing Rod*, found the method most useful when she was in British Columbia.

The same method can be used in finding the depth and quantity. Prepare a chart with two parallel vertical lines. Mark them off in equal sections, each representing, say 10 feet, then using a pointer and pendulum, start at the top and move downwards until the pendulum gyrates, keeping your mind on what you are doing. The same for quantity; mark a chart with circles, a penny is good for outlining them. Number them and use them to represent whatever unit you desire. I use either 100s or 1000s of gallons, and carry on with pointer and pendulum as before. These charts are merely aids to the mind and have no virtue of their own.

Many mistakes have been made by simply walking over the ground and noting the actions of the rod, for it will respond to a different density of the ground. Mr. Budgett found this when he used his apparatus at Kew over a concrete base, as I have also found when checking over certain other diviners' marks. A definite objective is necessary as the mind seems to be extremely selective as regards direction and appears to act as a sensitive receiving set. The cerebral activity bringing about the unconscious muscular reaction affecting the rod.

I have had three bores put down in a definite search for "magmatic" water, as described by V. Cameron,* with success in each case procuring big supplies of excellent water. The heads of the springs, all of which appeared to be coming from about 16,000 feet depth, were located and streams flowing from them were drilled on. When doing this it was found that each of these flows dropped down into faults again within a short distance of the springhead. One of these bores, which receives no surface water that is not percolated water, yields water of high quality, and several degrees warmer in temperature than a shallower bore on an ordinary underground stream. Two of the bores passed through shallower streams before reaching the magmatic water. These shallower

* See *B.S.D.J.*, XI, 80, p. 95.

streams had not been picked up because the cerebral "set" had been on "magmatic" water when locating the sites.

After locating the above sites I happened to put the question: "Are there magmatic waters still existing under pressure which have not broken out?" I found that there were far more of these sealed springs of greater yielding possibilities about, and that some of them should yield very large flows at the surface. In fact true artesian springs. All of these sealed springs are in rock, granite or volcanic, in so far as I have been able to determine, and at no great depth, 200-300 feet. This is in contrast to the bores in the so-called Artesian Basin. The deepest I have heard of there is 9,000-10,000 feet, and the water cannot compare with the magmatic water in quality. A driller has promised to put down a bore for me on one of these selected sites. These sealed springs seem to be widely spread; everywhere I have been they are present, and a map survey shows them in even the very driest areas. If proved they will make a vast difference to Australia.

NOTES AND NEWS

A number of articles have appeared in papers of Allentown, Pennsylvania, about an eight-year-old boy, Godfrey Ronca, who disappeared from his home on March 8th—namely in *The Evening Chronicle* of April 8th, 9th and 10th, *The Morning Call* of 9th, 10th, 11th, 14th and 16th, *The Sunday Call-Chronicle* of April 13th, and also in *The Bethlehem Globe Times* of April 14th and 17th.

The boy had been last seen looking for discarded basket balls near the Emmans dump pit which appears to be a large and deep pond in some abandoned mine works and his cap had been found floating on the water. The Telford Diving Unit had searched the pit in vain and much of the water had been pumped out. On April 8th our member, Mr. Ralph E. Diefenderfer, offered his services to the Trexlertown Police and he obtained reactions about 20 feet from the shore, towards the eastern end of the dump where the water was about 20 feet deep. Another attempt to find the body was accordingly made on the evening of April 9th, when our member got reactions at the same spot as before, but the debris at the bottom of the pit made it impossible to discover whether the body was there or not. Pumping operations were again undertaken and on April 13th the boy's body was found, covered by a foot of debris, very near the spot indicated by dowsing. About all that remained were clothes and a skeleton.

Mr. Diefenderfer, formerly Lehigh County Recorder of Deeds and now seventy years of age, has practised as a water diviner for

thirty years. He stated that this was his first attempt at this type of dowsing, but that a story in one of our recent journals about the locating of a missing boy in Rhodesia had prompted him to volunteer in the search.

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The *Jakobstad Tidning* is a Finnish paper printed in Swedish because the majority of the inhabitants of Jakobstad are Swedes. The issue of December 18th, after referring to a dowser Gundar Nylund who neutralises harmful rays by means of copper plates placed over the critical spot, describes an interview by two of its reporters with a harbour watchman Robert Vörland of Hällnäs, who had collaborated with Nylund and uses the same method. He said that a Swedish professor had examined ten dowsers and found that they all belonged to O blood group. Vörland gave a demonstration to the two reporters and showed how he had placed a polished copper plate on a stove which was vertically above the ray and the effect of which was neutralised. But when a vessel of water was placed on the plate the harmful effect was restored.

The usual hand-holding experiment was successfully carried out with the reporters. Tested for blood group with a pendulum one proved to be A and the other B. Vörland had previously used copper wires for deraying and said that they were more effective than plates. He stated that he could feel springs with his bare hands, which tingle in the process. When the radiation is strong his heart begins to throb and he gets out of breath. Having a weak heart he has installed copper plates for his own protection and is convinced of their efficacy.

Another article in the same paper describes other deraying experiments arranged by him. Out of five cases two were decidedly successful, two doubtful and one showed no result.

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The *Telegram* (Toronto) of September 21st, 1951, contained a long illustrated article about a dowser S. J. T. McLure, a water diviner of great experience. A large picture shows the youngsters of No. 25 school in Chinguacovsky Township surrounding McLure, who is dispensing water from a new well he had installed after the old well had run dry.

* * * *

"Some scores of times each year a blond rosy-complexioned Ottawa man tucks a folded newspaper containing one or more V-shaped switches under his arm and goes forth—to mark with his "X" the spots where water may be found." So says the *Weekend Picture Magazine* of March 21st, 1953, in an illustrated article. The man is the water diviner, Harold Dowler, a dance hall and dog kennel owner. He is usually called in to find water after more orthodox drilling efforts have failed and sometimes gets calls from as far as 100 miles away.

* * * *

There has been a stream of correspondence in the New Zealand *Listener* as a result of the interest aroused by Mrs. Norah Millen's broadcasts and other activities.

A letter signed "Dowser" (Ohakea) in the issue of March 21st disputes the opinions of a Mr. James Healey, whose views were unfavourable and were apparently based on tests he had carried out from time to time, whilst "Do It Yourself" (Kawhia) in the same issue quotes a personal experience showing that the dowsing aptitude is not uncommon. In a letter of April 12th Mr. Williamson adduced more evidence of an academic nature against dowsing. However, in the issue of March 28th Mr. Harry Cochran, who has been a student of the subject for years, gives reasons of a practical kind for belief in the efficacy of dowsing and for the existence of underground streams. G. C. Weston, of Rotorua, in the issue of April 18th, throws doubt on the existence of earth rays, quoting evidence for his opinion and disregarding the vast quantity of evidence for their reality supplied regularly in the German and Swiss magazines dealing with Radiesthesia.

A final letter from T. L. Grant-Taylor closing this correspondence, appeared in the number of May 2nd. He states that there is a "widespread misunderstanding about the manner of occurrence of water underground," and gives an interesting description of the underground systems of water in New Zealand, and instances of the frequent ineffectiveness of dowsing in that country.

* * * * *

In *The Land* (Queensland) of March 13th, a letter from H. Wallace refutes an extraordinary statement in a letter of March 3rd from a Mr. Williamson to the effect that there are no underground streams! G. Vernon Shaw, in another letter, in the same issue, considers that Mr. Williamson's arguments against dowsing are convincing.

[It is true that what dowzers describe as streams are, as a rule, not streams at all in the usual sense of the word, that is to say a flow of water with well-defined banks; but if any one doubts the existence of genuine underground streams one need only quote Wookey Hole as one of the numerous places where such a stream can be seen.—Editor.]

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An article specially written by Mr. H. O. Busby (B.S.D.), one of our oldest members, was published in the *Cowra Guardian* of May 16th. He gives an informative and concise account of the state of dowsing in Europe at the present time and the latest theories regarding its nature. Regarding the author the Editor writes "He has located many underground water flows in the Cowra district. During the recent dry spell he marked sources of water for many district farmers. Owing to the shortage of equipment only two of the farmers were able to put down the bores, but they were both rewarded with strong flows of water."

REVIEWS

VAINCRE TOUTES MALADIES PAR LES RADIATIONS

By J. Roucous. Published by J. Roucous, Laguiole, Aveyron, 1957,
156 pages, 450 frs.

The author of this little book is evidently a healer himself, and in it he deals briefly with radiesthetic and radionic methods of several kinds. He regards radiesthesia as a science and an art and considers that Thought is the principal agent in all radiesthetic and radionic phenomena.

The first chapter contains sections dealing with : the special nature of radiesthesia ; the effects of similarity, with references to de la Warr's photographs from blood spots ; radar and radiation, referring to Chronaxy as the cause of the radiesthetist's muscular reactions ; ending with a description of the De La Warr portable detector.

The second chapter opens with remarks on the phenomena of static electricity, describing experiments with the electrophorus ; it continues with remarks on the human aura, then on the treatment of disease, giving several examples ; there follow remarks on the incidence and alleviation of goitre by means of a specially prepared magnet, and a section on the suppression of gravity, as in levitation which he refers to the effect of a supercharge in the body of negative electricity and as playing a part in the movements of "flying saucers." Remaining sections in this chapter treat of the action of vibrations on plants and human beings, the inherent ability of anyone to become a healer and remarks on an instrument of his own invention for impressing photographic plates with a mentally conceived picture.

The third and final chapter contains sections on cosmic energy as revealed by De La Warr's experiments and described in *New Worlds Beyond the Atom* : ideas derived from *The Mysterious Universe* by Sir James Jeans ; the action of the mind at a distance ; the two natures of man, i.e., the visible or corporeal and the invisible or mental with remarks on mediumism, hypnosis and so on ; and lastly with extracts from *Jour après Jour* by Alexis Carrel bearing on man's dual nature.

The book being a mixture of several subjects, interwoven with one another which are best treated separately, produces a feeling of confusion, but nevertheless should be of interest to those who are as yet unacquainted with the subjects dealt with. The author, like many other writers on Radiesthesia, tries to attribute too many phenomena to electrical forces and adduces so-called "proofs" quite inadequate to bring conviction.

Like most French books it suffers from the lack of an index.

A.H.B.

LA RADIESTHÉSIE POUR TOUS

MAY

p. 129. Experiments with radionic instruments.—It is stated that experimenting in the United States with the Hieronymus instrument, Mr. John W. Campbell found that it was possible to replace one or several circuits in the instrument by diagrams without effecting its usefulness for purposes of analysis. Finally he replaced the whole layout, except for the outside connections and the MacRoberts detector, by diagrams, and the instrument still worked!—*L.R.P.T.*

p. 131. The value of witnesses.—Lt.-Colonel Stevelinck says that radiesthetists, through proper training, become sensitive to all the energies (or radiations) with which they are able to syntonise themselves, i.e., with the energies which their own body can emit. This energy selected by them, in their own organism, sets up interference with a similar energy emanating from another body. These interferences are radiative centres emitting in their turn an energy similar to the two sources already existing, and it is these latter waves (or radiations) which the radiesthetist feels in his nervous system. If, however, the radiesthetist does not possess in himself an energy similar to that of the body under examination, he can surmount this difficulty by taking in his hand a witness. From that instant his organism will be subjected to the radiative influences of the witness and it will syntonise with the body. All this, the writer says, is theory, and he goes on to show how, in his opinion, it is a valid theory.

p. 135. Treatment through saliva specimens.—Bernard Paulet describes how he uses for treatment at a distance radiesthetic "piles" consisting of pieces of blotting paper impregnated with the patient's saliva, placed one above the other.

p. 139. Photo-impregnation.—It has been known for a long time that a photograph constitutes a useful witness of that which it represents. This does not seem to depend either on the configurations reproduced or the sensitive surface of the photograph. It is explained how a piece of white drawing paper can be turned into a witness by a simple method of "photo-impregnation."—*L.R.P.T.*

p. 141. Advice for amateurs and beginners.—H. Rahier gives seven pieces of advice for the benefit of the beginner. He begins by saying that in his limited experience everyone who really wishes to succeed in radiesthesia can do so. Among the points he makes is that no radiesthetist can excel in all fields. Each will be very much better in one kind of experiment or test than in others. He also says that best results in a particular research will be attained if the radiesthetist faces that direction indicated by the pendulum, and when searching for a lost person or animal, uses a witness (a word-witness will do if there is no other) and works from a place where the person or animal was last seen for certain.

p. 145. How to understand the attitude of our adversaries.—A. Lefranc recalls a discussion he had with a fellow passenger on the subject of radiesthesia when making a train journey. His acquaintance had thought the whole subject nonsense, never (needless to say) having studied the subject.

p. 149. Researches by "Cobra."—In this article the writer shows how he goes about different kinds of radiesthetic research. In one case, when his self-starter broke down, a mechanic advised him to get hold of an electrician. With the mechanic himself and two electricians to choose from, he tested their suitability for the job with his 100° protractor. The result was : first electrician 35, second electrician 45, and the mechanic himself 85. This did not seem to him to make sense and the second electrician tackled the job. After dismantling the starter, the electrician said the job required the services of a mechanic, as the fault was solely mechanical. "Cobra" concludes that one learns more by small experiments of this kind than by spectacular successes in the realm of teleradiesthesia. He emphasises the importance of not carrying out researches where bad radiesthetic influences exist, and of facing for a particular research the direction indicated by the pendulum. He also states that in principle the pendulum which, for the operator, gives a reading of 100° on the Cobra disc, can be employed for all his researches.

p. 152. Radiesthesia in agriculture.—F. Servranx stresses the value in agriculture of giving infinitesimal doses of metals or metalloids, as chosen by pendulum. In his tests he always uses a plan of the site to be treated, even if it is close by.

p. 153. Storage of perishable goods.—F. and W. Servranx discuss how the deterioration of foodstuffs, etc., when stored in industrial establishments, shops and private dwellings, can be avoided through radiesthesia. They tell how, at the beginning of the last war, a small supply of excellent English tobacco began to go mouldy. The pendulum indicated two substances for preventing this, one of which was table sugar. A small amount of sugar placed at the bottom of each tobacco jar removed all trace of mould and restored the original aroma of the tobacco.

p. 155. Word-witnesses.—It is asserted that the value of word-witnesses is not simply that they help your mental concentration, but that they act as well as physical samples, i.e., they are true witnesses. If you want to use a word-witness immediately after it is made, it can be activated by being placed for some minutes on a diagram of a decagon. But a word-witness will automatically become a true activated witness in three days!—*L.R.P.T.*

p. 157. The question of fees.—The professional radiesthetist, it is stated, should always be paid according to the time taken for his work and not for the results. It is also asserted that he should be paid in advance. A scale of fees is given for different countries in which radiesthesia is practised.—*L.R.P.T.*

JUNE

p. 163. Planetary influences.—Mlle. H. Poreye begins by stating that astrologers are unanimous in saying that the planets are dynamic forces, which have marked influences on the character of individuals, places, states and environment of beings and things. It has been said that the graphic (or diagrammatic) sign of a planet or zodiacal constellation is in reality a "receiver-condenser-emitter" of the energies of the planet or constellation. This was proved by Dr. Morichini, who

charged water with the influences of the planets, simply by putting the graphic sign of these planets in contact with the water. Thus it is stated, a plant, watered with water previously charged with the sun's energy, and placed subsequently in the sun, will start to quiver, even when there is not a breath of wind. All the leaves also set up a trembling motion. This phenomenon is due to the supersaturation of the plant with the sun's energy. The writer goes on to describe experiments of her own.

p. 166. A disc with selective properties.—If 90% of people have the ability to use the pendulum, "Cobra" says, it is much more difficult for most pendulists to obtain precise syntonisation. But a disc can assist one to select questions for which answers are required and to get the right answers. One such disc is illustrated in the article.

p. 169. Detection of flow of underground streams.—Henri Robert, having gone to a position 20 to 30 m. to one or other side of a previously detected underground stream, finds that, as he approaches the stream, the pendulum will gyrate in opposite directions, according to the side of the stream he is on. He determines the direction of flow by representing in his imagination the gyration of the pendulum in each case as being a gear wheel, the teeth of which engage with a toothed rack, representing the stream. As the gear wheels turn in opposite directions, they move the rack in the direction of flow of the stream.

p. 171. Harmful earth rays.—Pointing out that radiesthetists differ considerably in their evaluation of earth rays, the extent to which they are harmful in any particular case, and the means they favour for countering them, F. and W. Servranx suggest the creation on an international basis of a centre for the study of harmful rays. The subject could then be studied from all angles by a competent team and suitable measures for combating such influences could be codified.

p. 173. Metals and magnetism.—"Apollonius" tells us that a small group of "magnetisers" are carrying out prolonged experiments on their clientele to find the effects produced by metals. It is anticipated that at some future time the full results will be published. Meanwhile "Apollonius" is able to say that it has been found that weak patients have received considerable help by carrying on their persons two metal plates, one of aluminium on the chest and another of copper on the back. The plates are either fixed to the skin with sticking plaster or carried in small bags. Other experiments of a similar nature are described.

p. 175. Some ideas concerning medical radiesthesia.—W. Herrinckx begins by saying that in order to avoid the difficulty of choosing between a series of remedies, one should try and determine the *origin* of the trouble. If an organic affection is due, as is often the case, to anxiety, one will not get much success by choosing those remedies which simply syntonise with the declared symptoms of the illness. The best remedy will also cover troubles of the mind. That will sometimes be the only remedy! Localised pains may have their causes in a very different part of the body. For instance, ear trouble is often directly related to disorders of the liver. The writer goes on to discuss the importance of taking into account which side of the patient is affected, for homoeopathic remedies sometimes have an affinity for one side or the other.

p. 177. Avoiding accidents when on holiday.—H. Rahier suggests that the pendulum can be usefully employed to prevent accidents when going on holiday, by examining the mechanical parts of your motor-car and deciding on the best route to take.

p. 179. Sketches as witnesses.—F. Servranx emphasises that in searching for a lost object or person and failing an actual witness, a rough sketch of the object or person can equally suffice.

p. 181. Radiesthesia and the housewife.—It is suggested that the housewife can use a pendulum to advantage in choosing meals for the family and making purchases for it.

p. 183. Witness-carrying phial.—All radiesthetic prospectors agree on the importance of witnesses for researches on the spot. But many errors in using them are probably due, not to the quality of the witnesses, but to the way in which they are used. The witness is generally held in the free hand, and seldom these days is it placed inside a cavity pendulum. What sometimes upsets prospectors is the alteration of the influence of the witness by the radiation of the radiesthetist. It will probably be found that the fundamental ray of, say, an iron sample, will be different for different persons. The article illustrates a glass phial employed as a container of the witness, which will insulate the influence of the witness from other influences immediately around it.
—*L.R.P.T.*

p. 185. The rational way of experimenting on plants.—The sort of procedure required to prove the value of any special means of improving the growth of plants or seeds is given. For instance, it is suggested that you might want to prove the action of water activated by the flowering plant known as Solomon's seal on the growth of maize.

p. 187. Ideas for experiments.—W. Servranx outlines various avenues for carrying out interesting radiesthetic research. Experiments have been made whereby a witness of natural rock has been placed on the photograph of a person with the intention of benefiting him in some way, the rock having been chosen to syntonise with the subject. It is stated that excellent results have been obtained by some people, but the experiments have been too few for conclusions to be drawn. Experiments by M. Hommel are recalled, in which various minerals were employed to keep the system in normal balance. Various experiments are open to investigation through the use of colours, and suggestions are made as to the possible significance of numbers in radionic broadcasting.

p. 190. Concerning numbers.—“Cobra” writes on the occult significance of numbers.

V.D.W.

BOOKS AND APPLIANCES

Books on *Radiesthesia*, English and foreign, can be obtained from the Markham House Press Ltd., 31 King's Road, London, S.W.3. A catalogue will be supplied on receipt of a stamped addressed envelope.

Copies of *Dowsing* by Pierre Béasse are available at 22s. 6d. (\$3.50) and the Schumfell pendulum mentioned therein at £5 (\$15) and the descriptive handbook at 6d.—all post free.

The Pendulum, the monthly Review of Radiesthesia: Subscription 26s. at home and \$3.80 in North America; *Elementary Radiesthesia*, by the late F. A. Archdale, at 5s. 4d.; Pendulums, of clear and black plastic with nylon thread, at 12s. 6d. and 10s.; and also hollow screw-top pendulums in the same material; also beechwood pendulums at 4s. are all obtainable from the Markham House Press or from Mrs. M. Archdale, 3 Wayside Road, Southbourne, Bournemouth, Hants.

A new edition of *Radiesthesia and some Associated Phenomena*, by T. T. B. Watson, M.B., B.Ch., is also obtainable from the Markham House Press, or Mrs. Archdale.

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The many methods used in the practice of our art become less confusing after reading Noel Macbeth's "Courses," which include special ones for water and mineral dowsers, for medical doctors and for agriculturists, as supplied during the past twenty years. Mr. Macbeth is sole agent for Turenne Wittenesses (600), various amplifiers and rules, as also an atomic analyser and a blood (pressure, acidity, anaemia) tester. He is agent for subscriptions to "R.P.T." (29s. or \$4.25 p.a.). Texts of three lectures outlining testing-method relationships for Beginners at cost 5s. or \$1 by air-mail. Write to "A-A-P," Stock, Essex.

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The Radiesthesia Research Centre, 28 The Mount, Guildford, will construct radiesthetic apparatus and radionic instruments according to individual requirements.

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The following are obtainable from Dr. W. E. Benham, Holt's Crest, Fordcombe, Tunbridge Wells: *Aura Biometer Handbook*, 7s. 6d.; Magnetically Corrected Pendulum, 7s. 6d.; *Aura Biometer* (including handbook, pendulum and accessories), £8 8s., all post free.

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The "Link" divining rod described by Mr. Guy Underwood in his article on Spirals and Stonehenge (*B.S.D.J.* 62, Dec., 1948) can be obtained from him at Belcombe House, Bradford-on-Avon, Wilts., price 8/- post free in U.K., also old type "Oasis" rod, 10/-, in case; also "Oasis" supersensitive rod, 21/-. Reprints of this article are available at 2/- each. Reprints of 10 Essays on water divining and archaeology, 15/- the set.

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